

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The plans for the new East River bridge, to cross at Blackwell's Island, north of the present structure, have been approved by Secretary Lamont. One hundred and thirty-five feet of clear space-way above mean high tide has been agreed upon. The pier heads will be 117 feet high. The cost will be \$10,000,000. The well-known engineer, Mr. Lefert L. Buck, will have charge of the work.

The British authorities were unable to prevent a demonstration of popular sympathy when Dr. Jameson, who led the raid into the Transvaal, was arraigned, with fourteen associates, before the Bow Street police judge in London on the charge of violating the Foreign Enlistment act and released on their own recognizance in \$10,000 bail each. But while the cheers were yet ringing, the South African authorities were writing their approval of President Kruger's proclamation by the terms of which the property of the Johannesburg prisoners — those of them who shall be found on trial to have been guilty of treason — is declared to be forfeited to the State. Neither the raiders nor the Uitlanders have seen the end as yet of their uprising against the Boers.

The Venezuelan Commissioners at Washington are giving careful individual and collective attention to the material submitted to them in connection with the boundary dispute. Mr. Justin Winsor, librarian of Harvard College, upon whose cartological skill the Commission relies, will very soon present his conclusions reached from the examination of nearly three hundred maps of the territory under discussion. The Commissioners are said to feel sure that the true divisional boundary can be settled "on unimpeachable historical data." The British case has been prepared, and a copy of it furnished to Ambassador Bayard for transmission to our State Department. An amicable settlement of this vexatious question, either by mutual agreement or by arbitration, appears to be assured.

The calling out of the Italian reserves and the appointment of Lieut. General Baldissara to the chief command in Abyssinia (General Baratieri being retained in a subordinate capacity as commander of one of the two army corps) are evidences that King Menelik is proving himself a more formidable defender of African rights than had been counted on; and that only by a supreme and sustained effort can he be subdued and the colonial sway of Italy be extended over the Abyssinian highlands. In the impending struggle the dervishes will probably take a hand. Only at the cost of a bloody and protracted war will Italy achieve her ambitious conquest. Twenty-eight years ago, when Lord Napier advanced upon Magdala, he encountered a foe armed with spears and flintlock muskets; the troops of Menelik are provided with magazine rifles and rapid-fire guns.

Patagonia has been selected by Prof. J. N. Hatcher, of Princeton College, and Mr. O. A. Peterson, of the American Museum of Natural History in New York city, as a promising field for scientific exploration. They have sailed thither for a year's study and for the collection of valuable specimens of the bones of prehistoric animals belonging to a period when that land had a

torrid climate. The present fauna will also receive attention, as well as the flora and geological formation — particularly the layer of black, gold-bearing sea-beach sand. Attempts will be made to interview the remnant of the once mighty tribe of the Tehuelche Indians, to compile vocabularies of their language, master their folk-lore, and take photographs of typical specimens of this race. Since Darwin's day this interesting region has been but rarely visited by intelligent scientific observers, and much is expected from this voyage of discovery.

Prof. Lilienthal has invented wings for human use, according to the *Aeronautical Annual*. Using these on level ground, they will carry a man safely seven feet for every foot of altitude of his starting point. Starting, for example, from a building 100 feet high, he can fly 700 feet forward with but slight exertion of the muscles, and land in safety; on declining ground he can go as far as the decline continues. These wings are eleven feet long each, and attached to the shoulders. With practice a wind of more than twenty miles an hour can be overcome. The Professor considers flying no more dangerous than riding or sailing, and recommends the exercise as a new and exhilarating sport.

Satisfactory progress in settling the boundary dispute between France and Brazil is reported. The question at issue is "the river of Vincente Pinson," laid down in the Treaty of Utrecht (1713) as the dividing line of French Guiana from the Portuguese possessions. There is no such river known, and therefore each party has chosen one — the French the Araguay River, and the Brazilians the Oyapock River. Over the triangular bit of country between the two no contention arose until gold was discovered; then French adventurers seized it. They were promptly driven out by a Brazilian named Cabral, who thus far holds possession, and is supported by the Brazilian government. Cabral's defiant attitude has provoked France, and a collision has been feared. The case could be most appropriately submitted to arbitration, if negotiations fail.

It was a defiant stand which the silver extremists in the Senate took when they practically announced by their defeat of the House Revenue bill last week that no tariff legislation would be permitted in the present Congress unless their fanatical demand for free silver coinage shall be granted. There are those who believe that, though this issue is now temporarily overshadowed by possible complications that may follow Congressional action concerning Cuba, a deficient revenue and a declining Treasury reserve will ere long exhibit this silver monomania in its true light. Then, the New York *Tribune* predicts, "the American people will strike back. . . . Their natural impulse will be to smash the silver interest bodily — every fragment or trace of intention to use silver as money except as a token, just as paper is used to represent gold." Other news-sheets also declare that "the knell of silver has been struck."

Mr. and Mrs. Ballington Booth explain, in letters sent to former comrades, that their present status is due to hasty and coercive action on the part of the International Headquarters in London. They had proposed to "farewell" in obedience to orders, but wrote that for certain reasons they did not feel free to take another command. A peremptory course drove them to refusal, which resulted, practically, in dismissal. They will deed over the Army property in due time, and will themselves undertake an independent work for the evangelization of America. The army feature will be abandoned, it is understood. There will be neither uniforms nor officers. The organization will be thoroughly American, and will have for its scope the entire

country. Responsible men and women will back the enterprise financially, and prominent secessions from the Salvation Army are already announced. Quite likely a large number, both of rank and file, will join the new movement.

## Sectarian Support Prohibited.

The long contest over sectarian appropriations for Indian schools was brought to an end last week by the rejection on the part of the House of the provision in the appropriations bill for that purpose. Contracts with Roman Catholic schools only were contemplated, the Protestant denominations having voluntarily abandoned claims on Government patronage for the support of their schools. The policy had been adopted of discontinuing assistance to sectarian schools at the rate of 20 per cent. a year, and only 60 per cent. of the amount appropriated for the fiscal year of 1895 was asked for in the present bill; but a majority of the members of the House present had evidently determined to cease appropriating public funds for sectarian uses, and not only was the provision stricken out, but an amendment was passed prohibiting the Secretary of the Interior from spending any of the money appropriated for Indian education in a sectarian institution. The 4,000 children affected by this action will doubtless be cared for by an ecclesiastical appropriation.

## For Coast Defense.

Ten years ago careful estimates were made of the cost of providing adequate defenses of our sea-coast from hostile attack. The board reported at that time that about \$98,000,000 would be necessary. Since then only a trifle over one-tenth of that sum has been expended. Our recent strained relations with Great Britain have called fresh attention to the fact that, whereas that power has planted strong fortresses within striking distance of our coast — notably at Halifax, Bermuda and Jamaica — and connected the same by submarine cable, this country has been supinely indifferent to the possibility of hostile assault. In the cities clustering about New York city property valued at \$4,000,000,000 would be exposed to destruction by the guns of an enemy's fleet lying in the upper bay. No one apprehends war with England or any other power; but the conviction is felt that there is a moral force in being ready for it, and that if we are going to defend our coast at all, it will be cheaper in the end to defend it adequately, and on some intelligent scheme that will arrange for a judicious annual expenditure. It is on this ground that the Fortifications Committee of the Senate has reported a bill recommending an appropriation of \$90,000,000, only a part of which is to be immediately available.

## In Receiver's Hands.

The Baltimore & Ohio Railroad Company has been in financial straits for some time. Nine years ago a crisis was reached, but Drexel, Morgan & Co. gave relief, and under the presidency of Mr. Samuel Spencer worthless assets were written off and an honest management inaugurated. He was not permitted, however, to continue long in office, and since his retirement the affairs of the company have been "wrapped in mystery." A financial rehabilitation was attempted recently by a New York and London syndicate which assumed control of the property, and new officers were appointed. An expert was placed upon the books. It is understood that his examination revealed such gross mismanagement, both in finances and operation, and such unexpectedly heavy floating indebtedness, that it was decided to default the interest coupons due on the first of this month and resort to the courts. President Cowen and Vice-President Murray have been appointed receivers. Ere long the public will probably be informed of the true financial condition of the Company, and the responsibility for

the present embarrassment. The Baltimore & Ohio is one of the oldest and most important roads in the country. It was chartered in 1827. Its first cars were drawn by horses. The first locomotive built in America ran upon this road. The tract was completed as far as Wheeling, W. Va., in 1852. Since that time the road has expanded till its lines extend from Baltimore to Staten Island northward, and from Baltimore and Washington westward to Wheeling, Pittsburg, Cleveland, Columbus, Chicago, Cincinnati, Louisville and St. Louis, including a total, leased or controlled, of 3,650 mileage.

## The Cuban Resolutions.

By a vote of sixty-four to six the Senate last week, after discarding several tentative propositions, adopted resolutions declaring that in its opinion "a condition of public war" exists in Cuba, and that this country, while maintaining "a strict neutrality between the contending Powers," should accord to each all the rights of belligerents "in the ports and territory of the United States." The President is also requested "to interpose his friendly offices with the Spanish Government for the recognition of the independence of Cuba." In the debate which preceded this action Spain's cruelty and General Weyler's barbarous policy were vehemently denounced. The resolutions reported to the House were similar in character, but fuller in statement. They deplore "the destruction of life and property caused by the war," express the belief that "the only permanent solution of the contest" would be "the establishment of a government by the choice of the people of Cuba," recognize the commercial losses entailed upon our people by the war, declare the opinion that we should "protect our legitimate interests by intervention if necessary," and pledge the support of Congress to the President "in carrying out the foregoing resolutions." Objection was made to the immediate consideration of these resolutions in the House, and they went over to the present week. In both Houses the "concurrent" form was adopted — which simply expresses opinion and possesses no legislative force. The President may, or may not, heed it. At this time of writing his views on the question have not been defined. The possibility of a war with Spain as a result of this sympathetic action in behalf of the Cuban revolutionists was openly admitted in both Houses, though it is difficult to see on what ground Spain could be affronted at an expression of opinion merely. Even if the President approves the action of Congress and proclaims belligerent rights to the Cubans, she would have no good reason for declaring war. Her recognition of the Confederates as belligerents within three months after the fall of Sumter was not treated by this country as *casus belli*. Unless this Government shall decide to forcibly intervene, or shall officially recognize the independence of Cuba, Spain cannot take offence. Her excitable people may mob our consulates, or work off their wrath in other hostile demonstrations, but all these acts will be promptly disavowed by the Spanish authorities. At this time of writing there is no ground for popular apprehension of serious trouble with Spain. On the other hand, the victims of her blighting misrule will take courage at this "authoritative expression of the judgment of the American people." Says the New York *Sun*: "It will serve as a notice to Captain-general Weyler that it is imprudent for him to prosecute hostilities in a manner defiant of the rules of civilized warfare. It will make manifest to the oppressed population of Cuba that they have a sincere friend in the United States."

Later advices announce that the House resolutions referred to were passed on Monday by a vote of 175 to 19; and that the Spanish Government promptly took steps to disavow and make amends to the United States for the outbreak of mob violence at Barcelona.



## Notable Opinions

### THE FACULTY OF THE SCHOOL OF THEOLOGY, BOSTON UNIVERSITY,

#### Make Important Statements.

PRESIDENT WARREN,

DEAN BUELL,

PROFESSOR SHILDEN,

PROFESSOR MITCHELL,

PROFESSOR MORRIS,

PROFESSOR RISHILL,

By request, answer the following inquiries:—

1. What is the tendency and drift in theological thought?
2. What is Higher Criticism? Define clearly, and state what should be the attitude of the Methodist minister toward it.
3. Name the volumes recently issued relating to your chair that are of special significance, giving authorship and some facts concerning each author, with hints of leading lines in each volume.
4. What doctrines or truths should be especially emphasized in the preaching of today?
5. What, if any, action should be taken by the next General Conference in recognition, relief and support of our Theological Seminaries?

William F. Warren, S. T. D.

President and Professor of Comparative Theology and of the History and Philosophy of Religion.

1. A marked tendency of some sort is noticeable in the current theological thought of perhaps every important branch of the Church of Christ, but I see no one drift that deserves to be called a dominating one in all branches. In this country in most of the communions formerly opposed, or at least unresponsive, to our historic Methodist habit of emphasizing spiritual life rather than dogma, or ritual, or any of the fruits of mere legalism, there is perhaps an almost universal tendency in this direction. This of course makes it the easier for our own communion to be true to its birthright; so that, taking all the American evangelical churches together, one may without undue risk say that there is observable a very widespread "stream of tendency" in the direction of a truly vital conception of personal and social Christianity.
2. Higher Criticism is indefinable, for the reason that the so-called "lower criticism" and the so-called "higher" not only involve, but in many ways necessarily run into, each other. Rabiger well pronounces the distinction "unwarrantable," as indeed Schleiermacher did more than half a century ago. Our own honored encyclopedists, Dr. Crooks and Bishop Hurst, in their manual, well known as having a place in the "Conference Course of Study," wisely repudiate the terms. Whoever uses all obtainable light in his effort to ascertain the authorship, age, history and exact teaching of any or all of our sacred texts, is both a higher and a lower critic, and as truly the one as the other. As to the right attitude of a minister toward Biblical criticism, higher or lower, or both, I should say that he should regard it as one of the "all things" which he is divinely summoned to "prove," that he may hold fast only that which is good.
3. "History of Religion." By Allan Menzies, D. D., professor in University of St. Andrews, Scotland. New York and London. 1895. Excellent for one who desires to see the recent phases of discussion and of supposed knowledge in this field. It is misleading, however, in title, and in some other things.
4. "The Religions of India." By Edward W. Hopkins, Ph. D., professor of Sanskrit in Yale University. Boston. 1896. First of a series of hand-books on the History of Religion. A credit to American scholarship. Its treatment of the first period, however, is far less trustworthy than the remainder.
5. "The Foundations of Belief. Being Notes Introductory to the Study of Theology." By the Rt. Hon. Arthur James Balfour. 1895. An admirable volume for our times. All thoughtful persons can profit by it whether intending to study theology or not.
6. "Butler's Analogy." New Edition by Mr. Gladstone. 2 vols. 1896. On this no comment is necessary. Only some discussions printed in advance have been read by me. I think the edition includes the complete works of Bishop Butler.
7. To save space, and yet give the best answer I have ever seen, I here simply refer the reader to the works of John Fletcher, of Madeley, Vol. III, pp. 111-197. This classic directory as to pulpit duty is as fresh and timely and wise today as on the day of its first publication.
8. The very least that the next General Conference should do for our theological seminaries has been formulated by their leading faculties in a memorial, which, after careful consideration, has also been adopted by the College Association of the Church. My allotted space being already filled, I must content myself with giving the text of the memorial, and asking the

reader's friendly aid in giving it early and complete effect. It reads as follows:—

To the General Conference of 1896:—

DEAR FATHERS AND BRETHREN: The Theological Faculties of the Church respectfully request your favorable action upon the following amendment to the Discipline of 1892, to wit:—

To strike out from Note 1 introducing ¶ 40 of the Appendix the words: "But they shall not, on account of such attendance, be excused from any part of the Conference Course of Study," and to substitute the following therefor:—

"When such a candidate shall present a properly authenticated certificate showing that he has already pursued and passed a satisfactory examination on one or more of the studies hereinafter prescribed for Traveling and Local Preachers as a regular attendant on the classroom instruction of one of the aforesaid Institutions, the Conference may accept said certificate from such Institution as equivalent to that of its own Committee of Examination, it being understood that in every case the Conference examine the candidate in the doctrines and discipline of the Church."

The undersigned sincerely hope that this slight recognition of the work of the literary and theological institutions of the church will be granted.

Marcus D. Buell, S. T. D.

Dean and Professor of New Testament Greek and Exegesis.

1. The question is too vague. It is like asking what the drift is in the Atlantic Ocean, or what is the direction of the wind in the United States. One would like to inquire what particular region, or what denomination, is in the editor's mind, since each ecclesiastical body has its own progressions and retrogressions. Still, in wide areas of the Atlantic there are tidal streams, and at times over large areas of our continent there are winds that blow steadily. If then a vague question will justify a vague answer, one might respond that in the world of English-speaking scholars the drift is distinctly towards Christ. Fairbairn's "The Place of Christ in Modern Theology," Horton's "The Teaching of Jesus," and Gordon's "The Christ of Today," will occur to every one as straws that tell which way the wind blows. It is a soft south wind; it is a warm Gulf Stream, presaging a thaw in latitudes where the winter of Calvinistic theology has too long reigned.
2. Higher Criticism (so-called) is the historic method applied to Bible study. Its aim is to ascertain at what time, under what circumstances, with what design, and by whom, the different books of the sacred volume were composed. Its results, so far as the New Testament is concerned, after a half-century of sedulous prosecution, have no significance for any cardinal doctrine of Christianity; though modifications of some theories of Biblical inspiration have generally been recognized as necessary. A similar sequel is even more likely to be the outcome of the historic study of the Old Testament documents, now going forward with such praiseworthy energy. In the field of apologetics, however, the results of Higher Criticism are of much importance, since they furnish the enemies of the faith with certain new and powerful weapons. So far as the Methodist minister, therefore, finds himself called to defend the Bible, he should qualify himself by earnest and systematic study to understand the results of Biblical criticism, to discriminate between the essential and the non-essential in the record of revelation, and to select defensive positions which will prove invulnerable.
3. The most valuable New Testament commentary published in English during the last ten years is Sanday's "Romans." The most stimulating and suggestive book on New Testament Introduction, which has appeared in the same interval, is Ramsay's "St. Paul the Traveler and the Roman Citizen." Both works are by Oxford men. Sanday had for several years the chief New Testament chair in the University, and has just been transferred to Systematic Theology, and made Canon of Christ Church. Ramsay is Latin professor at Aberdeen University. He is classical scholar, explorer and archaeologist. He has written books on the geography of Asia Minor, the cities and bishoprics of Phrygia, and the church in the Roman Empire before A. D. 170. He knows more about Asia Minor past and present than any other living man.
4. The New Testament doctrines which brought about the world-wide Wesleyan movement are the doctrines to be preached now. The present generation, in the church and out of it, is notably deficient in its perception of the shamefulness and peril of sin. It follows that conviction is often superficial, conversion more like a change of opinion than a change of heart, and sanctification the adoption of a new set of phrases rather than the permanent advance of the soul into a new climate. The preaching, therefore, which will facilitate the work of the Holy Spirit in the hearts both of unbelievers and of believers is the preaching called for.
5. The General Conference ought to authorize Annual Conferences to accept college and theological school examinations in certain studies of the Conference course as the equivalent of the examinations in the same studies which are offered at Conference sessions. The notorious absurdity and injustice of the present requirement are apparent from a single example. Ought not the certificate, say of Professor Bowne, showing that a candidate has studied Bowne's "Theism" a whole term through fifty hours of recitation and discussion, and that he has passed a satisfactory examination on that study at the end of the college term, to be considered a fair substitute for another certificate from another member of his Conference, showing

that the same candidate has passed a second time in the same study, in an examination held at the seat of the Conference, and lasting one hour? Why should our church impose a fine on our young men who, in compliance with the "earnest advice" of the Discipline, attend our institutions of learning?

Henry C. Shelden, S. T. D.

Professor of Systematic Theology.

1. The theological drift is manifold. Whoever undertakes to make a list of all the currents and counter-currents and to determine the resultant of their interaction, should abandon all other business for some time. We give a word merely to the two extremes—intemperate liberalism and ultra sacerdotalism. Looking at Christendom as a whole, our decided impression is that in recent years the latter has been gaining as compared with the former. The man who from his watch-tower has been giving his alarmed attention to this or that squad of freethinkers, would do well to cast an occasional glance at the great phalanxes of sacerdotalism, and inquire soberly what fortune the spiritual religion of Jesus has to expect at the hands of these forces, with their scant regard for reasonings, and their emphatic preference for the methods of ecclesiastical militarism—that is, methods in which strength and reiteration of assertion, organization, drill and strategy count for everything.
2. Higher Criticism we do not know. We resign the term to those who desire a convenient phrase to conjure with. Of Biblical criticism in the historic-literary line we know somewhat. That type which combines essential reverence for Scriptural ideals with thorough scholarship is entitled to respectful consideration, even when it crosses views which by force of inheritance we prefer to cherish. While a practical mind will always reserve a much larger place to a serious contemplation of the contents of the Bible than to a study simply of the conditions of Biblical production, the latter within due limits is likely to be very serviceable in improving one's perspective of the components of the Biblical system.
3. We are deterred from mentioning writings in the line of systematic theology by the fact that none of the recent productions stand out to our view as pre-eminently significant. Very readable monographs have appeared, and very respectable specimens of general theological treatises. But a specially original and masterful constructive work eludes our mental search at the present moment. Under the existing conditions a treatise of this kind would not be altogether sure of a present welcome. A work rising above party lines and massing into a consistent and unified whole the results of the best philosophical thinking and of the most thorough Biblical study would very likely go a begging for a constituency. Still, were a man actually equipped for producing such a work, he might be pardoned for making mendicants of his thoughts.
4. The preacher will do well in making up his message to regard primarily the truths which were focused in the consciousness of Jesus; secondarily, he should become a mouthpiece for the whole circle of apostolic teaching. Special demands of the times will warrant some departure from the apostolic model as respects the relative prominence of this or that order of truth; but in general the preacher should purpose to give his congregation an all-round New Testament diet.
5. That the Disciplinary scheme of studies needs modifying, to the end of crediting some value to the work of theological schools, is a truth which the most ordinary eyesight ought to be able to decipher. A scheme which makes a wholesale sacrifice of equity in the name of a cast-iron uniformity, which allows a man who skips college and theological school to gain, perchance, the position of an examiner by the time that his companion who takes both the collegiate and the theological course is ready to apply for admission to Conference, and then sends the latter remorselessly through a prolonged round of school-boy tasks at a period when he ought to be absorbed in the manly work of saving souls—such a scheme, we maintain, has no legitimate place in a system of reality; it is simply an illustration of the pertinacious survival of the unfittest.

Hinckley G. Mitchell, S. T. D.

Professor of Hebrew and Old Testament Exegesis, Instructor in Assyrian, etc.

1. It is difficult to put into small compass one's impressions concerning the tendency of theological thought in our day, but if I were required to describe it in a single word, I think that I should characterize it as *reconstructive*. We have not lost faith in the things that our fathers believed, for we know that they were the power of God unto salvation; but we have come to see that in some cases the saving truth has been imperfectly stated and unsatisfactorily defended, and we are seeking to give to these old doctrines form, and fortify them with reasons that will make faith easier and skepticism more difficult.
2. The Higher Criticism is the name given to that branch of Biblical study whose object is to discover the date and authorship of the various books of the Bible. The prejudice against it is due partly to a misunderstanding of the subject and the scholars who pursue it, and partly to a shortsighted estimate of the results that seem to have been achieved. The duty of the minister of the Gospel of whatever denomination is clear. He should banish any such prej-

udice, welcome all possible light with reference to the origin of our Scriptures, and make use of it in his studies that he may increase his power as a steward of the good things of God to bring forth from this treasury things new and old for those to whom he ministers.

3. The books bearing on the Old Testament that have recently been published are numerous. I shall only call attention to two series that seem to me of significance. The first is the new edition of the Old Testament edited by Professor Haupt, of Johns Hopkins University, assisted by some of the most distinguished scholars in Europe and America. They have undertaken to give us not only a connected Hebrew text, but an English version based on it. Seven parts, in Hebrew, have already been published. The second series will supplement this one already mentioned. I refer to the International Commentary, three volumes of which have been published. When these two works are complete, we shall be in possession of such facilities for the study of the Bible as the church has never hitherto enjoyed.
4. The longer I live in the church and the world the more deeply I am impressed with the importance of emphasizing the doctrine that God is a *living* God. This means to the sinner that he is resisting One whom he must meet at every turn in his life, and to the saint that he is always and everywhere in the hand of his Heavenly Father. I am sure that if this truth were emphasized as it should be, the former would not continue as often as he does in rebellion, and the latter would find greater help and comfort than he does in religion. But, of course, to preach this doctrine effectually, the preacher must, like the prophets and apostles, himself live as in the presence of God.
5. There is a movement on foot to ask the General Conference to give students in the theological schools credit for their work. I heartily favor the movement, but I should ask more than some think it is possible to obtain. I should ask: (a) That the licenses of local preachers be renewed from year to year without examination in the course of study prescribed for them, upon presentation of a certificate to the effect that they are satisfactorily pursuing a course of study in one of our theological schools; and that the annual examinations of traveling preachers on trial in our Conferences, at their request, be postponed on the same condition. (b) That graduates of our theological schools, otherwise acceptable, be admitted to deacon's orders on presentation of a certificate to the effect that they have completed the regular course of study in one of these institutions. (c) That the last two years of the course of study for traveling preachers be so arranged as to supplement the course pursued in our schools, and that, for graduates of these schools, this supplementary course be the sole requirement for elder's orders. If this seems to any one too much to ask, let him consider that in other denominations a course in theology is accepted as an adequate preparation for the ministry.

George K. Morris, S. T. D.

Professor of Practical Theology.

1. The tendency of theologic thought is to a conscientious re-examination of the foundations of belief, with a view to an accurate, unimpeachable, and, if possible, final restatement.
2. Higher Criticism is the name erroneously applied to those processes by which the claims of ancient writings are tested. The methods thus named are used by the enemies of the Bible for its destruction and by its friends for its protection. No Christian need fear results. Labored hypotheses which, in the nature of the case, do not admit of proof, should not be accepted as premises on which to base arguments against the Bible. On the other hand, should any hitherto current notion of that divine Book be found to be beyond question an error, the honest minister would, of course, modify his thinking accordingly.
3. I have not found any work among recent publications touching upon Sacred Oratory, Homiletics, or Pastoral Theology that answers to your description.
4. The doctrines hitherto preached by Methodism, and which have given earnest men power to save millions of the race, are the doctrines for today and tomorrow. Our ministers should know Christ as their own perfect Saviour, they should be more spiritually-minded, and out of souls all aglow with salvation's fire they should preach with resistless unction the winning gospel of the grace of God. By all means let our ministers, as soon as their education can be advanced sufficiently, exclude the manuscript from the sacred desk, and, imitating Christ and His apostles, talk without restraint to those who come to church for help.
5. Dr. Warren is authorized by the faculty to speak on this subject and set before the church our action in reference thereto.

Charles W. Rishell, S. T. D.

Professor of Historical Theology.

1. In answering this question I shall confine myself to Germany. There the drift of theological thought is steadily away from rationalism, though not from what is indiscriminately called rationalism in America. In the proper sense of the word there are very few rationalists among the theologians of Germany today. On the other hand, there is a profound and general, though I do not think a growing, belief in the supernatural in Christianity. Even those who are ignorantly accused of denying



**WILLIAM H. WASHBURN,**  
24 Custom House St., Providence, R.I.



**Songs of the Golden.**  
ASA HULL, Author and Publisher,  
132 Nassau St., New York.



of Kent's Hill Seminary, and a very successful teacher. The people desire their return.

**Mapleton.**—The pastor has been quite ill for a few weeks, but is greatly improved and has resumed his work. The work goes well.

**Mara Hill and South Presque Isle.**—This charge has been without a pastor since last September, but now Rev. H. E. Stetson, of Limestone, a local preacher, and a young man of stamina, enters this field of much promise. The Association met here and had a profitable session.

**Monticello.**—We found Rev. H. B. Nutter and wife seriously ill, but they are now better. We trust they will soon be able to resume labor.

**Newport and Detroit.**—A day with the pastor, Rev. W. L. Brown, was a benediction. A good degree of interest and the best of feeling prevail.

**Sherman.**—Rev. J. L. Pinkerton has a large field, but much courage, and is faithful in his work and life.

**Washburn.**—Rev. E. O. Smith is right after his work, having nearly completed his new house, and is comfortably situated. Good things are in store for this charge.

**Smyrna.**—On Feb. 9, a beautiful little church costing about \$3,000 was dedicated. This village, eighteen miles south of Houlton, is growing and promising. To complete such a structure as this church and meet the debt in the hardest year, financially, that Arcostook has ever seen, was regarded worse than presumption; but Rev. Geo. Palmer, the pastor, said it could be done, and he (an excellent joiner) took his place at the head of a crew of men and for more than three weeks piled the tools until the work was accomplished. At the dedication \$400 was needed to lift the debt. The presiding elder preached in the morning and at the conclusion of the sermon asked for this sum, the people responding to the amount of \$175. Some one said: "Just like these Methodists; they always overdo!" Rev. J. H. Barker, of Fort Fairfield, preached in the afternoon, but not until \$22 had been asked for and \$30 procured, which, added to the surplus of the forenoon, was sufficient to purchase a furnace. Rev. Mark Bippelle, a former pastor, preached in the evening and did excellent service throughout. Rev. J. L. Pinkerton was present and had charge of the services on Sunday evening. To say the people and pastor here are happy poorly expresses it. To God be all the praise! E. H. B.

#### Rockland District.

**Cushing.**—Several of the ladies and not a few of the men have been busy for some time getting up a friendship quilt. At a recent social gathering the quilt was presented to the pastor's wife, and its "friendly value," with proceeds of a supper, were given to the preacher in charge. The total amount was \$107. Well done for Cushing!

**Union.**—Revival services are being held. Evangelist Buffam assisted the pastor two weeks. The work has started well, but no conversions are reported as yet.

**Searsport.**—Dr. Fernald reports one hundred conversions.

**Arrowsic.**—Pastor Jones is planning for special services.

**Camden.**—Several conversions have occurred of late, and special meetings are being held.

**South Thomaston.**—Everything is going well. At Spruce Head scarlet fever has had a severe and long run. Seven families were quarantined at one time, and all public service was suspended for six weeks. Five children died.

**Rockland.**—At the recent annual election of League officers Rev. C. W. Bradlee was elected president. The officers will be publicly installed by Rev. C. A. Plamer. Plans are being made to entertain the State convention in July. W. W. O.

#### Bucksport District.

**Machias.**—This is Rev. T. J. Wright's fourth year with the people at this place, and while he has seen no swooping revival, he has had what to us seems better—steady growth in all departments of church work. There is one of the most enterprising Epworth League chapters in this church that we have in the district, if not in the Conference. While the Spiritual department is well looked after, the other department is also well manned. During the last twelve months the League, under the direction of Mr. Geo. H. Keniston, has raised \$325. A large part of this will be devoted toward paying for a new organ. Five members have been added to the church during the year.

**East Machias and Whiting.**—Rev. A. B. Carter is closing a very profitable year with this people. From all parts of the charge come encouraging reports. Mr. Carter has gained a firm hold upon the people, and as a result large congregations greet him at every service. At Whiting an Epworth League has been organized, which is doing good work among old and young. It has more than doubled its membership since July. Six have been received into the church at this part of the charge. The Bucksport District (Eastern) Ministerial Association held a very pleasant and profitable session with this church, Feb. 17-19.

**Wesley, Cooper, and No. 14.**—The work in this large field has been carried on for the last year under the leadership of Rev. W. P. Greenlaw, who has toiled for the interest of the people very acceptably to all. While the immediate results may not be all that might have been desired, we believe that good seed has been

sown and the harvest is sure. There are some loyal souls here that are doing what they can for the cause.

**Alexander and Meddybemps.**—Rev. G. R. Moody is meeting with success in this field. He has put in a year of hard and faithful toil, and has been encouraged by seeing some fruits of his labor, manifested in the conversion of sinners, the quickening of believers, and an increased general interest in the work of the church. Five have been baptized and 9 received into the church during the year, and the debt on the parsonage will be reduced one-half at least, and possibly removed altogether.

**Oleais, Knight Memorial.**—The reports rendered at the fourth quarterly conference reveal the fact that it has been a very successful year along all lines of church work. A good spiritual interest is manifest. Four have been baptized and 13 received into full membership during the last quarter. The Sunday-school is in the most prosperous condition that it has been for the last five years. The pastor, Rev. A. B. Ladd, has been a tireless worker among this people, and his labors are appreciated very highly. The Baptist and Congregational societies have recently united with our church in revival effort, the service being conducted by Rev. J. M. Frost, of Bangor. N.

The winter session of the Bucksport District Ministerial Association (western division) was held at Ellsworth, Feb. 17-19, and was opened by a sermon on "Ideals" from Eph. 5: 1, by R. T. Wyckoff.

On Tuesday, at 9 A. M., after a warm prayer-meeting in the vestry, led by Gen. Reader, the Association was called to order, and, in the absence of Presiding Elder Norton, I. H. W. Wharf was chosen president, and A. J. Lockhart, secretary pro tem. Representations and reports of charges came in the following order: Bar Harbor, by R. J. Wyckoff; Brewer, by J. T. Crosby; Brooksville, by Geo. Reader. An invitation was extended to Rev. Mr. Mason, of the Baptist Church at Ellsworth, and to all visiting clergymen of sister churches, to participate in the discussion of topics. A good deal of lively, and some earnest, talk followed the reading of papers answering the question: "Is There a Lack of Piety in the Christian Church?" The first paper was written by W. F. Campbell, and in his absence read by the secretary, A. very excellent paper on the same subject was given by A. H. Hanscom.

At 2 P. M. A. J. Lockhart preached on "Thankful Recognition of God's Mercies" (Eccl. 3: 13). A good paper answering the question: "Is There any Substitute For, or Improvement Upon, the Old Methodist Plan of Salvation?" was presented by David Smith and discussed by several of the ministers. J. T. Richardson gave an excellent address on personal work, and was followed by J. T. Crosby, who believes every minister should be his own evangelist. R. J. Wyckoff vindicated the true evangelist, and gave his broader view of the work of salvation. The next paper asked and answered the question: "Do We Sufficiently Emphasize the Necessity of Conversion?" and was read by J. T. Crosby. Nearly all present took part in the discussion of the topic. A message of greeting from J. F. Haley was read.

At 7 P. M., after a praise-service, J. T. Crosby preached an earnest gospel sermon—"The Good Shepherd" (John 10: 14). A full audience gave close attention.

On Wednesday, at 9 A. M., the social service was led by J. T. Richardson. Reports of charges resumed: Bucksport, by J. T. Richardson; Ellsworth, by I. H. W. Wharf; Franklin, by A. H. Hanscom; Hampden, by A. J. Lockhart; South West Harbor, by W. H. Powealand; West Tremont, by S. E. Brewster. A. J. Lockhart read a paper on "The Divine and the Human in Revivals." Chaplain D. H. Trishon, U. S. N., did not forget us, but sent a crisp, bright paper, entitled, "Where are the Men?" which attempted the answer to the serious inquiry why more men do not go to church. A communication from Rev. Mr. Yale, of the Congregational Church, expressing regret in not being able to attend the Association, was read.

At 2 P. M., J. T. Richardson preached on "Christ, the Unsearchable Gift" (2 Cor. 9: 15). J. T. Richardson and J. F. Crosby presented resolutions of thanks to the church at Ellsworth for their liberal entertainment; to Miss Maud Phillips for her valuable musical service; to F. L. Kent, who served as organist; and to the railroad company for reduction of fares. The time and place of the next Association was referred to the executive committee—Messrs. Richardson, Lombard, and Simonton. Papers were read by Messrs. Richardson and Reader on "Should We Not Do More Sunday Evening Preaching?" Communications were read from Presiding Elder Norton and Rev. G. B. Chadwick, of Union (formerly pastor at Ellsworth), expressing regret at not being present. The severe weather, revival services, and other special causes, prevented several ministers who were expected from attending. In closing the session Mr. Brewster sang sweetly, with an accompaniment on the autoharp.

These interesting services terminated Wednesday evening, when J. M. Frost delivered his lecture entitled, "Golden Opportunities." ARTHUR J. LOCKHART, Sec.

#### Vermont Conference.

##### St. Johnsbury District.

**Albany.**—The repairs on the Methodist church are now completed. The edifice has been raised up, a furnace put under it, the choir loft moved to the right of the pulpit, and various other repairs made. At a donation just given to Rev. Sylvester Donaldson, whose faith-

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ful labors are thoroughly appreciated, the sum of \$133.33 was realized.

**Barton.**—Rev. W. E. Douglass spoke effectively at the recent dedication of Hotel Barton, of which Editor Blake is a stockholder; and also, a short time after, gave a lecture in G. A. H. Hall upon "Sight-seeing and Meditations upon a Great American Battle-field."

**Barton Landing.**—During the ministrations of Dr. Rowland thus far this year 37 persons have joined the church on probation and 5 by letter. A local paper speaks of the sermons of the pastor as being "charming, earnest and practical," and declares that "the interest and attendance are constantly increasing."

**Coventry.**—The donation to Pastor Aitken netted \$40. Dr. Rowland's lecture was greatly enjoyed. Mr. Aitken has been assisting in meetings at Charlton recently.

**West Burke.**—The quarterly conference unanimously petitioned the Bishop to return the pastor, Rev. G. H. Wright, for the second year.

**Greensboro.**—At a recent Epworth League gathering the pastor delivered a lecture on "The Peculiarities of Methodism." His birth in a foreign land and under a different faith would enable him to thoroughly appreciate those peculiarities. Mr. Faroungian's lectures on "Turkey and Mohammedanism" continue to create much interest and enthusiasm wherever delivered.

**Island Pond.**—The fourth quarterly conference unanimously requested the return of Rev. George O. Howe for the fifth year. This is a tribute which is well deserved for the Conference has no more faithful, conscientious and hard-working brother than the present incumbent. And it may also be said that the Conference has no more successful pastor, for each year that Mr. Howe has been in the ministry the church under his charge has evinced a healthy and steady growth. Revival meetings were held during the month of January. Efficient help was rendered the pastor by Rev. A. G. Austin, of East Burke, and Rev. I. P. Chase, of Lyndon, those brethren speaking two evenings each. As a partial result of this month's work, 12 persons were taken into the church at the February communion. All the reports presented at the quarterly conference were encouraging, and the Epworth League gave notice that there was \$60 in their treasury awaiting the action of the board. RETLAW.

#### St. Albans District.

**St. Albans.**—Representatives from the Methodist, Congregational and Baptist Sunday-schools at St. Albans, Swanton, Georgia, Highgate and Fairfax held an institute at the Baptist Church, Tuesday afternoon and evening, Feb. 18. Topics of a practical character were discussed, and many useful hints thrown out, which will reveal their importance when used. The school children came into the convention and were talked to very entertainingly. The recitation of the 23d Psalm, conducted by Mrs. Lord, of Burlington, with appropriate gestures, was interesting and effective. J. B. Miller, State field worker, gave an address on State Work, illustrating with pictures and charts. Mr. L. B. Lord gave an address on primary work, tending to show improved methods of working with smaller children in Sunday-school. A town organization was voted, and officers appointed. The revival work in our church is progressing. In groups of three and up to seven convicted persons have sought the Lord. Nearly sixty have made some new move toward a religious life.

**Enosburg Falls.**—Rev. A. W. C. Anderson is suffering from an attack of nervous prostration. Rev. J. E. Bowen, of West Enosburg occupied the pulpit Sunday forenoon, Feb. 23.

**West Berkshire.**—J. B. Miller spoke to all Sunday-school workers on Feb. 24. He is active and suggestive in his noble work.

**Georgia.**—We are having plenty of snow and cold. On account of bad weather, there were not many at the donation for Rev. C. S. Hulbert. The net proceeds were \$20, with opportunity to try again.

**Milton.**—The union revival meetings are increasing in interest. The services are most ex-

(Continued on Page 11.)

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copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the Lawton Simplex. Requires no washing or cleaning, and saves its cost over and again in sending out notices. Costs but little (\$3 to \$10).

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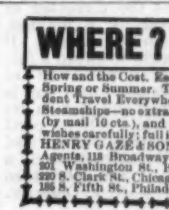
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## The Family.

### IN LENTEN SEASON.

Lillian Grey.

O world, stand back with all thy charms!  
Thy glamour now we will not heed,  
For we would think on God's dear Son,  
And for His nearer presence plead.

Stand back, O world, with thy grim caras!  
Our care is now our hearts to know,  
To cast out everything that snares,  
And in all kindlier virtues grow.

O world! stand back with all thy rush  
For transient gain and fame and place,  
For we would take a lowly seat,  
And know a quiet spirit's grace.

Stand back, O world! with all thy pride  
Of lineage, wealth, and grand display;  
For we would trace the steps of One  
Who had not where His head to lay.

O world, stand back! Our hearts are full  
Of longing, love, and tenderness;  
Allegiance we would newly vow,  
Our waywardness we would confess.

Stand back, O world! Our thoughts are turned  
To deep and high and sacred things;  
A respite from life's fevered rush  
To us the Lenten season brings.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful.

Too great Thy heart is to despise;  
Thy day glides centuries about;  
From things we "little" call, Thine eyes  
See great things looking out.

— George Macdonald.

"Take your needle, my child, and work  
at your pattern; it will come out a rose by  
and by." Life is like that — one stitch at a  
time taken patiently, and the pattern will  
come out all right like the embroidery. —  
Oliver Wendell Holmes.

There is no mystery about happiness  
whatever. Put in the right ingredients and  
it must come out. He that abideth in Him  
will bring forth much fruit; and bringing  
forth much fruit is happiness. The infallible  
receipt for happiness, then, is to do  
good; and the infallible receipt for doing  
good is to abide in Christ. — Drummond.

There are hours in which work is trans-  
figured — in which it does not appear  
drudgery, but a mission; in which it is no-  
ble to do anything for God and man; in  
which every duty is attractive. All work  
then becomes a divine calling; and we see  
that men are not only called to be apostles,  
but also called to be carpenters, called to be  
merchants, soldiers, sailors, called to be  
artists, inventors, and that one can sweep  
a room for the sake of God, and be happy  
and Christian in doing it. And until our  
work is thus transfigured, and we see religion  
in it, it must be often a burden and  
drudgery. — James Freeman Clarke.

Up from the sea the wild north wind is blowing  
Under the sky's gray arch;  
Smiling, I watch the shaken elm-boughs, know-  
ing  
It is the wind of March.

Between the passing and the coming season,  
This stormy interlude  
Gives to our winter-wearied hearts a reason  
For trustful gratitude.

Welcome to waiting ears its harsh forewarning  
Of light and warmth to come,  
The longed-for joy of Nature's Easter morning,  
The earth arisen in bloom!

Blow, then, wild wind! thy roar shall end in  
singing,  
Thy chill in blossoming;  
Come, like Bethesda's troubling angel, bringing  
The healing of the Spring.

— Whittier.

Professor Roentgen insists on calling the  
rays which produced his wonderful photo-  
graphs "X" or "unknown" rays, as dis-  
tinguished from cathode rays, advancing in  
support of this view the two considerations  
that in the passage through the air a small-  
er proportion of the X rays than of cathode  
rays is absorbed, and that the direction of  
the latter can be changed by a magnet,  
while the course of the former cannot. If  
so, these X rays would seem to afford a fine  
symbol of the infallible illumination of  
divine truth, which enters our world but is  
incapable of being absorbed and lost in its  
transit like a cathode ray, and is in no peril  
of being diverted from its true course and  
mission by any magnetic attraction of a  
lower, earthly character. The Scripture  
ray is the superior X ray. — N. Y. Observer.

Keeping young is a matter of keeping  
abreast with the times we are in, getting  
out a new edition of one's self every day;  
and in order to do that we need to keep  
out in the open. Perpetual youth is the  
art of keeping up, living in that vital con-  
nection with the thinking and the doing  
and the endeavoring that is in the world,  
that all your moving is in the pace of the  
world's moving. A man's age is the dis-  
tance between himself and his times re-  
duced to figures. In order to keep up with  
the world we require to live a life that is  
a part of the world's life. We must keep  
to the organic idea of mankind, nor try to  
be a man all by ourselves. Just as soon as

the branch undertakes to set up in business  
for itself, to cut the cords that bind it into  
the general life of the tree, to dam the cur-  
rents that struggle into it from out the  
great volume of the tree's collective vital-  
ity, the branch withers. The tree goes on,  
the branch stops. The branch gets left be-  
hind. There is a life in the times. There  
is a life in our kind. The race is a great  
deal more than the numerical sum of all  
the individual men and women that hap-  
pen at any instant to be alive upon the  
earth. And cloister-culture is the process  
of closing up the sluiceways through which  
the currents of that universal fullness are  
attempting to flush us and to become a  
realized factor in our being, feeling, think-  
ing, purposing and working. — C. H. Park-  
hurst, D. D. (New York.)

The kindly deeds of this life, of every life  
which has trodden in the warm footsteps of  
our Saviour through this world's dented  
snow, have had their mainspring in that  
sympathy which was expressed by the sigh  
of Jesus. We cannot all do as He did in  
the brief years of His ministry — "go about  
doing good;" but we can all live as He  
lived for His first thirty years of quiet,  
holy, strenuous duty, deliberately striving  
each day to be good; deliberately striving  
each day to do good; deliberately striving  
each day to abstain from evil, in  
order, so far as in us lies, in His name, and  
for His sake, to assuage the sorrows of the  
world. — Canon Farrar.

I knew a Christian lady who had a very  
heavy temporal burden. It took away her  
sleep and her appetite, and there was dan-  
ger of her health breaking down under it.  
One day when it seemed especially heavy,  
she noticed lying on the table near her a  
little tract called "Hannah's Faith." At-  
tracted by the title, she picked it up and  
began to read it, little knowing that it was  
to create a revolution in her whole expe-  
rience. The story was of a poor woman who  
had been carried triumphantly through a  
life of unusual sorrow. She was giving the  
history of her life to a kind visitor on one  
occasion, and at the close the visitor said,  
feelingly, —

"O Hannah, I do not see how you could  
bear so much sorrow!"

"I did not bear it," was the quick reply;  
"the Lord bore it for me."

"Yes," said the visitor, "that is the  
right way. We must take our troubles to  
the Lord."

"Yes," replied Hannah, "but we must  
do more than that; we must leave them  
there. Most people," she continued, "take  
their burdens to Him, but they bring them  
away with them again, and are just as wor-  
ried and unhappy as ever. But I take mine,  
and I leave them with Him, and I come  
away and forget them. If the worry comes  
back, I take it to Him again; and I do this  
over and over until at last I just forget I  
have any worries, and am at perfect rest."

— H. W. Smith.

## Professions and Occupations For Women.

XV.

IN this series of practical and helpful papers  
for girls, there have already appeared the  
following: "Stenography and Type-writing,"  
"Journalism," "Sloyd," "Floriculture,"  
"Nursing," "Millinery," "Teaching the Deaf,"  
"Public School Teaching," "Architecture,"  
"The Ministry," "The Law," "Deaconess  
Work," "Composition and Proof-reading," and  
"Farming." Others yet to follow are: "En-  
graving and Designing," "Public Library  
Work," "Business," "Commercial Art,"  
"Medicine," and "Wife and Mother."

## WRITING FOR THE PRESS—AUTHOR- SHIP.

By Mrs. Harriet A. Cheever.

IT usually happens that, in considering a  
life work, young girls give themselves  
up for a while to speculating as to what  
would be the prospect of ultimate success  
in this or that field of honorable employ-  
ment. Not a few eyes turn longingly  
toward the wide field of journalism, with its  
many pleasing opportunities. The glamour  
of seeing one's name in print, the seeming  
ease with which money can be earned, the  
possibility of becoming famous — all these  
alluring considerations prompt the eager  
question: "I wonder if I could write?"

A season of thoughtful consideration and  
a few hints on the subject may help in  
deciding this query. And, first, any aspir-  
ant for honor or success to be achieved by  
the pen, must be endued with a stock of  
patience sufficient to render one absolutely  
impervious to discouragement. Then,  
adaptability in this as in every other calling  
or profession, is a positive requirement.  
Three of the most needed elements for a  
writer are originality, a habit of observa-  
tion, and a fair command of language. To  
these should also be added, application and  
a good memory.

The old warning against trying to fit a  
round peg into a square hole applies with  
as stern force in this direction as in any  
other. A gifted French writer has said,  
with simple yet convincing force, that the  
ability to write an acceptable story must be  
born with one, quite as much as the color

of the eyes or the hair. This is undoubtedly  
true, although not all writers are story-  
tellers by any means; yet in order to write  
successfully there must be an innate im-  
pulse toward the work.

Years ago, when "composition day"  
was approaching in our public schools, I  
readily recall that there were those who  
dreaded the very mention of the day, and  
with them there was seldom sufficient  
progress reached to bring satisfaction to  
either teachers or scholars. And there  
were others of us who sprang to the work  
with sudden recognition of prophetic in-  
spiration too pronounced to prove merely  
evanescent. Ah, the rare fascination of it  
all! It was not enough to snatch slate and  
pencil and with swift absorption transfer  
thought from the teeming young brain to  
the friendly slate. No; in the still hours of  
the night, when all the rest of the family  
were sleeping, in the very earliest teens  
there was no resisting the desire — with-  
out deciding whether naughty or not — to  
arise, place a lamp on a chair, and, seated  
in a child's little rocker, to let fly the  
pencil over the paper until the surcharged  
mind had disgorged the crowding senti-  
ments. They were expressed childishly  
enough, no doubt, but with sufficient merit  
to win the highest marks on composition  
day.

But success and encomiums at school, let  
it be remembered, form no criterion for the  
reception that a manuscript will meet at an  
editor's desk. But if inclination and possi-  
ble talent lie in that direction, do not be  
easily turned from the purpose. Try, and  
try again, until thoroughly convinced that  
success for you does not lie in that coveted  
quarter.

Achievement in this line of work is slow  
at first, even where ultimately sure; and,  
disheartening as the statement may be, yet  
candor compels the frank admission that  
unless genius of a more than ordinary  
amount is manifested, there is no use in  
expecting to derive entire support in writ-  
ing for the press. The field is already  
crowded with trained writers so skilled  
in producing just what is wanted, and with  
a prescient consciousness of what the read-  
ing public clamor for, that it has become  
an instinct to turn out needed articles and  
stories by those who, having scaled the  
lower and middle rungs, sit like conquerors  
at the top of the long ladder of literary  
success.

But, in the face of all this, there is a  
hopeful reverse showing for those who,  
pausing midway on this lengthy ladder, will  
find much good work that can be done.  
Always aim for the highest place. Yet keep  
in mind the helpful truth that a vast num-  
ber of papers are glad to get good articles  
for which the highest price is not forth-  
coming, although many a highly paid article  
or story carrying with it a prominent name  
will be in truth no better than your own,  
which may be of lasting benefit to many  
grateful readers.

Here a few practical hints may perhaps  
be alluded in, for the benefit of beginners.  
After writing a story or an article, go care-  
fully over it, expunging each superfluous  
word or sentence. Brevity and conciseness  
grow more and more the rule in all  
departments of the crowded journals of  
today, whether secular or religious. Look  
well to the laws of rhetoric as generally  
accepted, and if now and then you are  
tempted to use a "writer's license" and  
coin a word, do it guardedly and only as a  
rare exception.

As soon as the resolution is made to  
write, if only occasionally, provide a scrap  
book and cull from papers every little gem  
of thought you are at liberty either to cut  
or copy; and every good book you read,  
have pad and pencil by your side to copy a  
thought, sentence or paragraph that im-  
presses you either with its wit, wisdom or  
pathos. Articles of almost any kind may  
be greatly enriched by use of an apt quota-  
tion, and a line or two of choice poetry,  
even if familiar to each reader, will add  
grace and attractiveness to nearly all  
writings.

Remember that an article "returned with  
thanks" is not proof that any one wishes  
to show disrespect either to you or to the  
matter returned. Once you are assured  
that you can write acceptably, it will soon  
cease to be a source of anxiety or annoy-  
ance when your matter comes back. An  
editor once said to me it was the very  
quintessence of affliction for a writer to  
assume not to know it when a good article  
had been written. So do not be in too  
great haste to part with good work. I  
readily recall an instance where my desire  
was so great to dispose of a story that it  
was offered for three dollars to an editor  
who refused it as being too long. After a

little patient waiting it was offered in  
another direction where fifteen dollars was  
the price paid for it.

In preparing an article for the press, do  
not consider any length of time wasted  
that is spent in necessary research. Do not  
lay down the book of reference, the  
commentary, or the encyclopædia, until  
what you were searching for has been  
found. An accomplished lady said to  
me that while writing a book designed for  
the perusal of finished scholars she spent  
nearly a day looking up the exact pronun-  
ciation of a word which was to be accented  
in print.

Be conscientious, especially in writing a  
religious article. Many and many the dis-  
carded written page I can recall, because of  
the sudden query, "Is that strictly true?"  
or "Do I entirely believe that?" or "Is  
that an altogether safe argument to ad-  
vance?" Believe me, the sketch or article  
you cannot send forth winged with a prayer  
for its usefulness would far better never  
have been written.

In telling a story, let the narrative carry  
with it such morals as are to be enforced.  
The reading public, young or old, will no  
longer tolerate "preaching" or the  
"moral" that was once appended to a  
story. Let the sketch be outlined in your  
mind as far as possible, and focus events  
in a terse and telling manner.

If it puzzles you to know just how to  
best word a sentence, stop, and think how  
you would say it to a friend with whom you  
might be conversing. This simple method  
has often quickly placed on paper what it  
had been difficult to express quite satis-  
factorily before.

Simplicity of expression lends a charm  
to anything either spoken or written. A  
lady who listened to the once far-famed  
Rufus Choate, said to me that what excited  
her unbounded admiration was the ex-  
treme simplicity with which he spoke; at  
the same time she never before realized the  
power and scope of the English language.  
And a lady who eventually made a fine  
writer, nearly ruined her literary prospects  
at the outset by her studied expressions,  
the use of long words and obscure sen-  
tences. The first manner of expressing  
one's self in an article often proves the  
most natural and the best.

In dealing with an editor, remember your  
offering is a voluntary one, that it is one of  
a host to be considered, and that his judg-  
ment is generally unerring as to the pa-  
per's needs. Never attempt entering into  
an argument with an editor because of the  
rejection of a manuscript. Consider the  
transaction as final as soon as there is a re-  
turn. And under no consideration allow  
yourself to descend to sending any smart  
or irritable words to the editor who may  
chance to write an aggravating thing to  
you concerning either a rejected or missing  
manuscript. Such occurrences will be few  
and far between, yet occasionally they may  
be encountered.

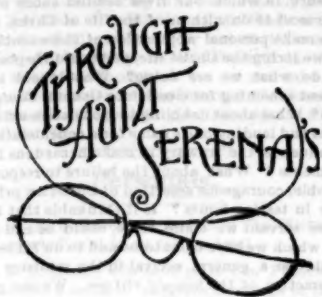
Perhaps the time will come when it will  
be a matter of self-gratulation to remem-  
ber that after having written hundreds and  
hundreds of stories, and possibly a still  
larger number of articles and editorials,  
there has never been the exchange of a  
disagreeable word between editor and  
writer, or writer and publisher. Two or  
three curt, uncalled-for letters may have  
been received, but let it be borne in mind  
that an editor is often, of all men, one of  
the most harassed, overworked and dispi-  
rited ones to be found anywhere. It de-  
tracts irreparably from the dignity of any  
writer, but more particularly from that of a  
lady, to show petty resentment even under  
considerable provocation. That it is not  
merited does not much alter the case. Let  
such things pass.

Over against two or three such possible  
exceptions there will come to you, in time,  
such warm-hearted, spontaneous, soul-  
cheering words from both editors and  
readers as will be lovingly treasured as  
souvenirs — delectabilities — if I may here  
coin just one word, to be occasionally re-  
read and enjoyed.

Writing is not the kind of work in which  
an ambitious person is going to stand still.  
But the money value received, important  
as it has to be, shrinks before the nobler  
tribute and return of appreciative, sympa-  
thetic readers. When you hear that your  
simple story has stirred the hearts of sick  
men in a hospital ward, has been read from  
the pulpit because of the value of its lesson,  
has helped some poor, sorrowing heart  
heavenward, ah! then you feel like falling  
on your knees and offering the simple peti-  
tion: O God, guide Thou my pen, and touch  
its tip with an inspiration all Thine own!

Georgetown, Mass.





"If the days were only about six hours longer, perhaps I could accomplish all I desire to do, and ought to do," sighed Aunt Serena, as she surveyed her piled-up desk. "How about the nights?" slyly questioned the office Mentor. "Oh, I should be satisfied if they, also, were six hours longer, for I dearly love to sleep," I replied, without the slightest hesitation. "More time in which to work, more time in which to sleep, would suit me admirably." How the days and weeks and months speed by when our hands and hearts are full of work! It seems but yesterday that we were welcoming the glad young New Year, yet two months have slipped from our grasp, and already tumultuous March heralds the approach of spring. What a small fragment of life a year is, after all! Our birthdays come too rapidly as we grow older, and we long in vain to stay the hurrying years. Oh, for time, more time, in which to do and to be!

HOW delightful the lengthening days are! And yet I confess I enjoy the cheer and coziness of the early lighting of the lamps and the long winter evenings, when, shut in from the storm, home and its comforts are fully appreciated. Tonight a northeast gale is sweeping in from the ocean, and my molian harp in the window walls and shrieks in the fierce blasts. On a calm, bright day scarcely a quiver of sound comes from it. If a light breeze is gently stirring, very faint strains of melody fill the room, as if fairy minstrels had touched the strings. But when the wind increases, the deeper notes vibrate, and the room thrills with the weird music, which always grows louder and grander in the midst of a storm. Are not our hearts akin to the windharp? Do they not often require the storm of trial and tribulation to bring out the richest melody? Have you not seen Christians whose lives, in the midst of prosperity and happiness, made, indeed, sweet, faint melody grateful to all around, but who, when the bitter winds of adversity and sorrow beat upon them, poured forth the richest, most majestic music from the smitten soul?

Some years ago I used to notice among the school girls who went back and forth to Boston on the train, a sweet-faced young girl, slender, serious-eyed, with a lovely wild-rose coloring. She was a devoted student, and life was opening up grand possibilities to her. But suddenly a change came; her eyes began to trouble her, and one day I learned that she was very ill with a serious spinal disease. For a long time she lay between life and death; then gradually, through the untiring, unselfish ministrations that only a mother can bestow, she crept back into life—and such a life! Confined to her bed, helpless, unable to even hold a book or to write, yet the beautiful spirit has looked out dauntlessly from its bodily prison, and has sung to many a despairing soul a song of hope. Poem after poem (transcribed by her devoted mother, for she cannot use a pen) has winged its way into the world, finding ready acceptance in both the religious and secular press. The columns of the HERALD are frequently enriched by her contributions. Knowing her helpless condition, what a depth of meaning is revealed to the reader by these lines from one of the first of her poems which appeared in this paper:—

"Oft, when o'er these hearts of ours  
Strays the Great Musician's hand,  
We respond not to the music  
Meant to be so sweet and grand,  
For the strings are jarred and broken,  
Out of tune with all around;  
Either dumb or wildly clashing,  
They but make discordant sound."

"But the Master's patient fingers  
On the keys are lingering still,  
Though He feels them throb and quiver  
He will tune them to His will;  
For He knows the strength and beauty  
Hidden in each silent chord,  
And He will not cease His efforts  
Till the harmony's restored."

Delicate in fancy, chaste in thought, lofty in sentiment, and breathing a devout spirit, this young poet's verses possess unusual merit. Ah! under the smiling hand of the Master this rare, beautiful soul, like the molian harp, is constantly giving out its rich and glorious music to cheer and comfort the sorrowing, the tempted, the lonely. Who can estimate the worth of such a blessed ministry?

IN the busy, hurrying city life of these modern days, with the urgent demands made upon women by their households, their church work, their clubs and social functions, they find little time to spare for solid reading; and yet they feel that they must "keep up," in a degree at least, with present-day literature, so as not to appear entirely ignorant when some new and

much-talked-of book is under discussion, or when reference is made to leading characters in a novel that seems perfectly familiar to the rest of the company. By utilizing the odd moments, a great deal of reading may be done. It is surprising how much one can do in that line by having a book close at hand when the spare minute comes. A little volume dropped into the hand-bag when going shopping will often prove a perfect treasure—when, for instance, you have missed your train and are obliged to wait a half-hour, or when a friend is late in keeping an appointment at some waiting room or restaurant, or when your dentist is not quite ready for you at the designated hour. I invariably carry some sort of a book in my satchel, and have accomplished a vast amount of reading thereby.

Lately I have been reading three books which I cannot commend too highly. One is Eliza Nelson Blair's "Lisbeth Wilson." Fresh and sweet as the air from the New Hampshire hills among which the scene of the story is laid, one lays it down, after reading, with a sigh of satisfaction that such a pure, healthful book is sending up its crystal waters into the fetid atmosphere which envelops many of the later productions of the great novelists. A daughter of New Hampshire, Mrs. Blair writes her book con amore, and almost as if she herself had lived this story of the olden time in New England. Her characters are drawn with tender fidelity, and as we read we are living with them, sharing their joys and sorrows, and rebelling against the narrow, dogmatic theology of the period. With "Lisbeth" we are in fullest sympathy as her love story progresses. Choice bits of description abound, and the up-country dialect is perfectly reproduced. Mrs. Blair is the wife of New Hampshire's well-known ex-Senator. Get her book and read it if you have not done so; you cannot fail to enjoy its breezy pages.

Another book of unusual interest is "Under the Old Elms," by Mrs. Mary B. Clafin (wife of the ex-Governor). It is exquisitely published by T. Y. Crowell & Co., in pale green covers ornamented with the elm-shaded entrance to the "Old Elms," uncut leaves and gilt top, and having a dainty etching of the mansion itself among the trees as a frontispiece. While riding a long distance in an electric car, I read chapter after chapter until I found the tears blurring my spectacles, and that a quaint old gentleman opposite was intently watching me struggle with the gathering emotion. I closed the book, and began to study the high board fence surrounding the Subway. With a courtly, old-fashioned bow, he leaned forward and said, "May I see that little volume, Madam?" "With pleasure," I replied. He turned the leaves and read here and there with such an air of delighted approval that I was not surprised, when my street was reached, to have him say as he returned it, "I shall purchase a copy of that book immediately, Madam. I knew personally many of the distinguished people whom the author mentions." Mrs. Clafin's reminiscences of such people as Mrs. Stowe and her brother, Henry Ward Beecher, James Freeman Clarke, Dr. S. F. Smith, Whittier, Sumner, Henry Wilson, Chief Justice Chase, Elizabeth Stuart Phelps, John B. Gough, Lucy Larcom, ex-President and Mrs. Hayes, and many others, are beautifully recalled, permitting us to see these noted personages in a new and familiar light—off duty, as it were.

To the third book my space, I find, will not permit more than a passing reference. It is "A Singular Life," by Elizabeth Stuart Phelps, and was reviewed at length on this page in the issue of Jan. 29. Literary artist as she is, the author has in this powerful story surpassed herself. Written with a great purpose, which dominates the book, yet through it all pulsates a wondrously beautiful love story. That such a life as that of Emanuel Bayard should be regarded as "singular," in that he followed closely in the footsteps of his Master, is not greatly to the credit of the average Christian minister. But Windover is not the only place where a "Christman" is exemplifying in his life the life of Him who went about doing good.

AUNT SERENA.

#### THE CIRCLE OF MOTHERS' ASSISTANTS.

Miss Anna Breed.

ALICE GARDNER had been to call on her niece. She found her very tired and somewhat discouraged. The baby was sick and troublesome. For two nights she had been broken of her rest, and during the day the baby had fretted the greater part of the time. Alice Gardner is a bright, sympathetic woman. She cared for the baby, and had so many interesting bits of news to relate, and was so kind and sunny, that when she started to go, Florence said: "O Aunt Alice, I feel so much better! You don't know how your cheery presence and kind sympathy and bright conversation have helped me! Do come in as often as you can, won't you?" Aunt Alice kissed the tired young mother and promised she would call every few days and be ready to assist her in any way she could.

Alice Gardner is a King's Daughter, and

as she walked toward home she remembered how, several years ago, she had taken care of the little child of one of her friends one afternoon, and her friend saying to her as she warmly thanked her for giving her the chance of taking a pleasant outing: "I wonder the King's Daughters don't plan to do more for tired mothers. There is no one who appreciates a little assistance more than a mother whose nerves are worn and whose strength is overtaxed by the constant care of young children."

Alice thought of the circle of King's Daughters of which she was leader. They had no definite work to do. Sometimes they assisted an individual, sometimes helped in various ways in the church, occasionally gave to the Fresh Air Fund, and other equally important work. Alice said to herself: "Now, why wouldn't it be better for our circle to have definite work? We can call ourselves the 'Circle of Mothers' Assistants,' and each member can select some mother who has little children, that she can be continually interested in. I will see the members of the circle Sunday and will explain my plan to them. Then I will have a meeting at my house on Thursday evening, and if the plan meets their approval we will give our circle a new name and begin immediately to work as mothers' assistants."

The "Helpers' Circle of King's Daughters" of St. Paul's Church in the flourishing city of Kingston is composed of ten members. Alice Gardner, in organizing the circle, thought best to have only a small number so they could know each other intimately and have more cozy, homelike meetings. Mrs. Hilton and Mrs. Chase are happy wives and mothers. Miss Howard and Miss Wolcott belong to wealthy families and have an abundance of leisure and money. Miss Powers and Miss Howe are teachers, one in the high school, the other in one of the grammar schools. Miss Stuart is assistant at the public library. Miss Kimball is a music teacher, and Miss Cross a typewriter. Alice Gardner is an efficient helper in her own home, and devotes her leisure hours to church work, friends and study.

Sunday, after church service, she explained her plan to the circle, asked them to think it over the next few days, and come to her house Thursday evening. If they thought favorably of the plan, each one would be expected to have decided on some mother whom she desired to assist.

Thursday evening all the members of the circle assembled, and it was the unanimous opinion that the name of the circle be changed and work for mothers begun immediately. Alice said she should continue to help her niece. Mrs. Hilton and Mrs. Chase said they had decided to assist each other. Miss Howard and Miss Wolcott spoke of the effort the ladies had been making to get Mrs. Crowell, the minister's wife, to take the superintendency of the Junior League. She had always declined because she never felt it right to leave her babies with her rather ignorant servant. They had promised to care for the children during the afternoon the meeting was held, and also to take turns in staying with them Friday evening so she could be present at the prayer-meeting. Miss Powers and Miss Howe intended to take one evening every week to sew for a mother who was over-burdened with care and work. Miss Stuart promised to help her brother's wife in caring for her baby. Miss Kimball said she had been to see Mrs. Harding whose poor little Jamie is a great sufferer from a hip disease. She told her she would come in every Wednesday evening and stay with him so she could go out to see her friends. Miss Cross said she was so thoroughly tired when she reached home she was obliged to rest to get strength for the next day's work, but she would give Miss Kimball fifty cents a week to buy little gifts for Jamie Harding.

After all had spoken, the meeting adjourned for a month, when each one promised to tell of what she had endeavored to do during that time.

At the second meeting of the "Circle of Mothers' Assistants" every member was present, and after the devotional exercises each one related her experience.

Alice Gardner spoke of the influence her niece's baby exerted over her. His innocence and helplessness, his sweet smiles and artless ways, had drawn out thoughts and emotions she had never felt before. She told of some ways she had found of lightening her niece's burdens and spoke of the precious privilege of ministering to a mother and baby.

Mrs. Hilton and Mrs. Chase mentioned

the talks they had enjoyed discussing the best ways of educating their children, the prayers they had offered for each other and the little ones. They had shared one another's cares and perplexities, had been drawn together in Christian love, and their ideal of motherhood had been greatly elevated.

Miss Howard and Miss Wolcott said the minister's babies—one two and a half years old and the other six months—were almost as dear to them as though they were their own. The Junior League was flourishing under the able management of Mrs. Crowell, and her sweet and womanly testimonies in prayer-meeting had added greatly to the interest of the meeting. They rejoiced that they had been able to make it possible for her to be such a valuable helper in the church.

Miss Powers and Miss Howe had sewed every Monday evening for Mrs. Wilson, had made four little dresses and done nearly all her mending, and she had thanked them again and again for their kindness.

Miss Stuart spoke of the loveliness of her baby niece. She had taken care of her several evenings so her father and mother could attend lectures and church services, and she had never known anything so comforting as the baby's affection for her.

Miss Kimball spoke of the sweetness and patience of little Jamie. She had been with him every week, had held him in her arms, told him stories, sung to him, and not for anything would she give up the privilege of caring for the dear little sufferer. She said Miss Cross' money had bought him good things to eat, and picture-books and toys, and he so often told her to thank the kind lady who did so much for him. Miss Wolcott said she would call two or three times a week to take Jamie and his mother to ride.

After each member had spoken of her work, Alice offered prayer, and most earnestly did she ask God's blessing on all members of the circle and on the mothers and children they so much desired to help. All joined in singing,—

"Blest be the tie that binds  
Our hearts in Christian love,"

and the "Circle of Mothers' Assistants" separated to continue their beautiful ministry to tired mothers and little children.

Lynn, Mass.

#### Boys and Girls.

##### TWO RAYS OF SUNSHINE.

Mrs. Charles Parkhurst.

A LADY lay ill—too ill to lift her head—through all the dull, cheerless days of the past week.

One morning a little boy came to the parlors below to take his music lesson. The teacher thought it would do the patient good to get a look into his beaming, ruddy face as he came fresh from a vigorous walk. He entered the door of the sick-room with his black eyes sparkling, and took a glance all around, not knowing just what was required of him. The lady signaled him to her side. He answered the few questions about coasting and skating, and opened his little pocket to receive a bit of the dainties given him from the dish of fruit by the bedside. The teacher then said: "Well, Willie, we will go now." The echo of that cheerful "Good-by" as he went out of the room tarried for hours, and the joy which radiated from his shining eyes lighted the room for the entire day.

Later in the day the teacher entered the sick-room bearing a delicate Bohemian glass vase holding a solitary carnation, with two bursting buds and long leafy stems. The coloring was exquisite—a delicate bluish pink, which blended with the ruby tint of the vase beneath. She exclaimed: "See what little Ethel has brought you. She said she remembered while on her way that you were ill the last time she was here, and she thought, 'I wish I could have carried her something.' Then she recollected the nickel in the little purse in her hand to pay her car fare home, a distance of nearly two miles, and, as she passed a greenhouse, in some fairy-like manner that nickel was transformed into the beautiful pink." The child's heart was bounding with joy, the result of such a noble, generous, self-sacrificing deed. The fragrance of that flower filled the sick-room for many days.

Children, do not forget to carry sunshine in your eyes, music in your cheerful voices, and joy and happiness to all with whom you meet by doing the little self-sacrificing but loving deeds.

Somerville, Mass.



## Editorial.

## PRACTICAL HOLINESS.

THE holiness, or perfect love, taught in the Holy Scriptures and emphasized by the Methodist Church, may be viewed either as a fact in experience or as a theory. As a fact it is very simple and very full of comfort to all God's devoted people. This practical holiness is simply the great law of love prescribed by Jesus Christ, expounded and illustrated by St. John and St. Paul, and realized in the experience of Christian people. Wesley delighted to give it in the language of the inspired writers. That language is in popular rather than philosophic phrase; it is not always molded by the measuring instruments of the logicians or metaphysicians; but it is given with the comprehensiveness and indefinite extensions of the Spirit. There is a fullness in it found in no uninspired writer.

The perfection taught by Wesley was largely practical. "It is," he says, "the loving God with all the heart; devoting to Him soul and life; regaining the whole image of God; having all the mind that was in Christ; and walking uniformly as Christ also walked." It was for this practical holiness that John Wesley stood and contended. He cared little for names or human speculations; he went back to the Word of God itself to find the marrow and fatness of the Gospel of Christ in such exhibitions of the higher forms of Christian experience and life. He was cautious in giving any definition of the higher life in his own language; or, if he ventured to use his own words, he wished to measure them by those found in the Divine Oracles. "If any one," he says, "means anything more or anything else by perfection [than the phrases above] I have no concern with it." He was in this particular a man of one Book, out of which he drew his doctrines and rules of life. Men really had little chance to dispute his positions; he planted himself squarely on the language of the Bible.

The theoretical aspect of the subject is less clear. The theories are human speculations often on matters no clearer to the wise than to the simple. Of these speculations John Wesley was always wary; he felt their uncertainty. The only solid ground was the Word of God. If he ever speculated at all, he held his own speculations cheap. His successors have not always been so wise. They have sometimes attempted to measure the ark of the covenant by their human measuring-lines, and to ascertain, after a philosophical fashion, the exact contents of the law of God. The attempt has never been very satisfactory. While it may have gratified the taste of the speculator, the resultant truth has never proved of great value. Our deepest concern must ever be with the practical holiness without which "no man can see the Lord."

## GOVERNING FOREIGN CHURCHES.

THE ultimate policy of our Methodism with reference to the government of churches developed in foreign fields is yet an open question. Of course it is expected that our missionaries will succeed, and that as they succeed they will organize churches (as they have done), and that providential indications will be followed in placing these churches in proper relations with the church at home, so as to secure to them all the rights of churches, without placing upon them unnecessary burdens of responsibility with regard to the regulation of the affairs of Methodism in this country.

It has been felt for some time that there are questions involved in this subject demanding broad and liberal consideration and wise statesmanship. It is evident that the solution has not yet been found in any of the tentative measures adopted to meet the temporary requirements of the situation. What has been done has been dictated by the assumption that American Methodism is to extend itself in jurisdictional unity throughout the world, and no one is prepared to say that this is wrong, even when a different policy becomes inevitable. Indeed, much can be said in favor of holding all the churches that grow out of our missionary work in complete unity with the parent stock, so as to assure the maintenance of sound doctrine and a correct moral standard; but still there are other considerations which do not appear on the surface, but which may be determinative of the great issue, making it necessary to take

whatever of risk of doctrinal and spiritual unity there may be in the absence of governing authority. While we have gotten along without serious embarrassment up to this time, it is now evident that there is occasion for the thought of the church to turn to the subject, with a view to the adoption of a policy that will be thoroughly Christian, sufficiently conservative, and yet broad and liberal enough in its scope to meet the necessities of a future which contains possibilities exceeding our greatest expectations.

Two thoughts ought to be prominent in our studies of this subject: One is, that in the coming century Methodism in India and in China is likely to equal numerically the Methodism of America at the close of this century; and the other is, that it will not be wise, if it should be at all possible, to hold these foreign Methodisms under the jurisdiction of the church in this country when they shall have gained the strength we anticipate for them in the near future. However reluctant we may be to think of breaking our jurisdictional relation to our own Methodism in these countries, the necessity is coming, and we do well to be prepared to meet it wisely and in the spirit of the Gospel we have preached and taught. The autonomy of Methodism in India is as certain as is the coming of the century. Already it is possible, and on more than one account it is really desirable. It is difficult for us to understand the embarrassments of our members in India arising from their dependence on this country for their church government and on England for their civil government; but we know that such embarrassment exists, that it is likely to increase with the increase of their numbers and influence, and that there is danger of serious complications in their affairs because of this peculiar condition of things.

Ours is not the only Methodism in India, nor does it have the right of way on the ground of priority, except in the Northwest Provinces. It is known to some in this country—although strangely overlooked in many public reports—that Wesleyan Methodism preceded us in the occupancy of the ground where our Bombay and Burmah Conferences exist. This fact ought to be taken into the account in the final adjustment of the relations of these Conferences, and really it ought to have had more consideration in the past than it has received. The impression is widespread among our people that William Taylor entered upon new ground and began a work among a class of people entirely neglected, when he began operations in Southern India, preaching to Eurasians and other English-speaking people. Instead of this, the Wesleyans of England had operated in that field for years, and had strong churches in Calcutta, Madras, and in many localities, before William Taylor was heard of in those parts. Indeed, there is a question of good faith with our English brethren that ought to have been adjusted before this, on this very subject. It is claimed that when Rev. William Taylor first went to India and proposed to enter that field, he visited the Wesleyans and secured their consent and co-operation, with material aid, on the express ground that he was not to organize an American Methodism in that part of India. The Wesleyans regarded that as their field, but had freely concurred in the establishment of American Methodism in Northern India. They knew, of course, something of the independent character of William Taylor, but they could not understand how he could work for Methodism without representing it; and, therefore, they naturally expected his promises to be observed by those who came to take up the work he had opened. Their churches had become strong, but had probably lost somewhat of aggressive power, and needed the evangelistic push of William Taylor to wake them up to their duty; but it is to their credit that they accepted him and gave him an open field, with encouragement and support, believing that his evangelizing would result in their enlargement rather than in the introduction of a foreign establishment to displace them to so large an extent.

Without pursuing the history of this much-misunderstood beginning of Methodism in Southern India, we only insist that, in determining our final policy towards it, we must not lose sight of our obligations to the Wesleyans who preceded us there, and to whom we owe more than we have acknowledged. If autonomy be the right thing, it will be Christian and compensatory for past failures if we open the way for the consolidation of India Methodism so as to give full recognition to our British brethren, before fixing an iron-bound constitution that will necessitate the continuance

of rival Methodisms where unity is so desirable.

In Japan and in China there are other Methodisms, but the relation of American Methodism to them is different and less delicate, because all Methodisms in those countries are alike foreign, and because we have not so directly entered upon a field previously occupied by a church more intimately related to the people than ourselves. Methodism in India, by whomsoever builded, must be essentially English so long as India belongs to the British Empire; but in other countries the common characteristics of Christianity are predominant, while those common to Methodism rise above the peculiarities that distinguish the denominations in their home lands. Yet consolidation is desirable wherever attainable, in our own country and in every other country. A united front to the common foe should be the motto of Methodism everywhere, and more especially so in the presence of paganism.

No subject of larger significance than this will come before the General Conference. We can scarcely hope that the final solution will be reached, but great pains should be taken that no obstruction be put in the way by any premature commitment to a wrong policy. We have gone far enough in that direction. The organization of Annual Conferences in foreign fields, with representative powers in the church at home, is a stretch of liberality which needs critical review before being further extended. The appointment of Missionary Bishops is also an experiment to be more fully tested before being applied to other fields. Whether American Methodism is to govern or be governed by foreign Methodisms, or whether each shall govern itself, is to be the urgently practical question of the near future. As things now stand, there is a possibility that fundamental issues in this country may be determined by the action of recent converts in heathen countries, whose ideas of the constitutional, judicial, and administrative questions they decide for us are at best but faint and second-hand.

## Speaking with Authority.

WE are much gratified to present to our readers the opinions of the faculty of the School of Theology which are grouped on the second page. These instructors are specialists, who look out upon Christendom, the field of Biblical research, and the work of our church, from a peculiar vantage-ground of observation. They are set for the defence of Christian truth in its essence and at the same time to discriminate sharply and frankly between essentials and non-essentials; they speak, therefore, with authority. Intensely loyal to our Methodism, yet they would be false to duty and the supreme interests committed to them if they did not bear to the students of the institution the assured results of Biblical criticism and all the light which this remarkable age is shedding upon Christian truth. No "school of the prophets" is doing better, safer, and more pertinent work for those who are preparing for the Christian ministry.

## Better Practice the Homely Virtues.

THERE come times to the church when the stern teaching of St. James' Epistle needs especially to be emphasized. He wrote to those who claimed to be very religious, but whose "faith was dead" because it did not fruit in practical goodness. It is comparatively easy to be religious; it is a very different thing to practice the homely virtues of honesty, truthfulness, justice, right relations with all men—in a word, righteousness. Matthew Arnold said: "The word righteousness is the master word of the Old Testament." Jesus took that great word and incarnated it into life so that He was able to utter the challenge which comes ringing down the centuries: "Which of you convinceth me of sin?" Paul says: "The kingdom of God is not meat and drink"—unimportant questions of casuistry—"but righteousness, and peace, and joy in the Holy Ghost." It is noticeable that Paul makes righteousness to precede "peace and joy in the Holy Ghost." And John, who best apprehended the mind that was in Christ, says: "He that doeth righteousness is righteous as He is righteous." We need to restore that old Biblical word "righteousness" to enthronement in the conscience. We must learn anew that Christianity is not ecclesiasticism, not religious observance, not propagandism, but first and always righteous living after the Christ pattern.

It is feared that the ministry is drifting from this highest ideal, and, while it is still religious, is less Christian. "Faith without works is dead." Holiness is ethical wholeness. Piety is an active principle, manifesting itself in right living. Such righteousness as Jesus incarnated was never selfish, never sought its own, never wronged another by innuendo or duplicity, and never countenanced anything that was doubtful. "He does not remind me of Jesus Christ," was the language in which another characterized a person who made exalted religious professions. We are Christian and holy just according to the

measure in which our lives remind those who have most to do with us of the life of Christ.

To make personal application of these truths: Are we living the Christ life, and could He possibly do what we are doing? What about the present scheming for election to General Conference? What about dabbling in speculative enterprises and lending one's name for a consideration to influence the unwary to make hazardous investments? What about the failure to respond in noble, courageous assertion of Christian principle in testing hours? Is it thinkable that He whose servant we claim to be, could be and do that which we have come to be and to do? There should be a general revival in the ministry of the practice of the homely virtues. We can get on with less of religiousness, less of ecclesiasticism, less of high claims for holiness; but if more of the spirit of that old Biblical veritate, righteousness, is not cultivated, there is but little hope of better days for New England Methodism. Our greatest need is for a leadership unselfish, manly, and always righteous.

**\$1.00.**

ZION'S HERALD will be sent to Oct. 1 for \$1. It is urgently desired that our people read the reports of the six Annual Conferences to be held in April, and the proceedings of the General Conference to be held in May. The editor intends to be present during the entire session of the General Conference to report the important proceedings. As is our custom, we have arranged for several new and attractive features for the summer months. Send names, at once, with remittance, to the publisher, or hand to your minister. This is an unusual opportunity to secure the paper for seven months for

**\$1.00.**

## The Transmutation of New England.

FOR the last half-century and more great changes have been taking place in the elements of our New England population. But in this New England is not singular; the movement extends to every part of the country, and, we may say, the civilized world. The experience of New England is but an incident in a wider revolution extending over the globe. Ours is the age of invention in steam and electricity, of facilities of communication, of cheap travel and transportation, setting all live and enterprising people in motion. Such people are forsaking less desirable localities and going forth to such as furnish better opportunities for the present and brighter prospects for the future.

There are people stupid enough to suppose the New Englander was going to sit still in the midst of the universal upheaval, or to vegetate on his little mountain farm. Instead of doing so, he sells, at a good price, to his Irish neighbor, the patch of land he could no longer make pay, and takes better lands in Ohio, Illinois or Iowa. The New Englander tried his hand, for a time, at manufacturing; but he liked too well to be his own master to remain an operative; so after earning money enough to pay his fare, he went West, leaving the factory work to the Frenchman, whose fathers had been driven out of the Ohio basin. At first sight it would seem as if New England is to become a New Ireland or a New Canada. But there are some facts in the case the over-sanguine do not usually take into account. The majority is still on the side of the native. The New York Sun the other day had this in its editorial columns:—

"In those six States they had 1,004,606 communicants in 1890 out of a total church membership of 1,769,202; or, in other words, the Roman Catholics were more than all the Protestants by 340,008. In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half; and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the total church membership. In every New England State they were at least the most numerous of the religious communions."

This is a specious presentation of the truth. The Catholic counts his population, the Protestant his membership. To compare the Protestant with the Catholic membership, you need to multiply it by three. And then, in a contest, the Romanist would have to reckon with the whole non-Catholic element in the population. His winnings are in quiet times; the moment an issue is raised the majority is against him. The census of 1890 gives for New England 1,043,430 foreign born and 2,551,883 native born. The business and wealth of the country are largely in the hands of the natives. The rum trade is the only business in which the foreign born are extensively engaged. The foreign born are not firmly rooted in the soil; a dozen managers of corporations could send three-fourths of them adrift in twenty-four hours.

The framework and traditions of society are in favor of the old order. But, beyond this, the immigration is possibly at its flood. Many writers assume that the gains of the foreign element are to go on. This by no means follows. The probability is that the flood has touched high-water mark. The emigration of New Englanders to the West is not likely to be as great as for the last thirty years, and the bus-



ness of manufacturing will not probably grow as it has done. The South and the West are to enter the field, and more or less of the manufacturing firms will go to the new sections.

In view of all these facts, we do not take so rose-colored a view of the future of the Romanized foreigner in New England as does the editor of the Sun.

### Personals.

— Dr. H. J. Cooke's book on "The Historic Episcopate" will be on sale in April.

— D. L. Moody will soon go to San Francisco to conduct a series of religious meetings in that city.

— Rev. I. C. Cartwright, of Mexico Conference, will soon return to this country on a four months' furlough.

— Secretary of State Olney has given up his Sunday-evening dinners, and now invites guests for Saturday night instead.

— Rev. John Watson, of Liverpool, England, who has written over the *nom de plume* of Ian MacLaren, has been chosen to deliver the Lyman Beecher course of lectures at Yale.

— Rev. W. L. Watkinson, fraternal delegate of the Wesleyan Conference to our General Conference, will deliver the annual address at the Commencement of Garrett Biblical Institute in May.

— The New York Tribune thus characterizes the late Dean Stanley: "Courtlly, genial, tolerant, never in any doubt as to his own position, Stanley found no difficulty in admiring others."

— The Michigan Christian Advocate says: "Rev. Dr. L. T. Townsend, of Baltimore, will retire from pastoral work at the next Conference and take up his residence in Washington to pursue literary work."

— Rev. A. J. Kynett, D.D., corresponding secretary of the Board of Church Extension, now ranks all the officers of the Methodist Episcopal Church, having been in continuous service in the office he now occupies since 1867.

— We are greatly pained to learn that the wife of Rev. James D. LeGro, of Bristol, N. H., died at the Maine General Hospital in Portland, March 1, as the result of a surgical operation performed a few days ago. She was 33 years of age, and a noble Christian woman.

— The Tacoma Daily News of Feb. 18 makes favorable mention of Rev. Irving R. Lovejoy, of Montezano, Washington, as holding successful revival services in Epworth Church, Tacoma. Mr. Lovejoy is a graduate of the School of Theology of Boston University, class of '83.

— Rev. and Mrs. W. Irving Todd, of Springfield, Vt., will reach the twenty-fifth anniversary of their marriage, March 7. Because the anniversary falls on Saturday, it is thought best by friends to hold the anniversary reception upon the evening of Monday, March 9, instead Saturday, the 7th.

— Mr. Wm. S. Hutchinson, a prominent lay member of our church at Mt. Pleasant, Pa., died, Feb. 27, aged 99 years. His two sons are both in the ministry—Rev. Oliver W. Hutchinson, pastor of First Church, Medford, Mass., and Rev. Bennett W. Hutchinson, president of West Virginia Conference Seminary, Buckhannon, W. Va.

— Mr. William L. Board, a student of Wilberforce University, had the honor of carrying off the first prize at the great oratorical contest in Columbus, Ohio, a few weeks ago. The colleges taking part in the contest were, the National Normal of Lebanon, Ohio Wesleyan, Oberlin, Dennison, Wittenberg, Adelbert, and Wilberforce, represented by the successful contestant. The subject was, "The Anti-Saloon Bill."

— Rev. G. M. Boynton, secretary of the Congregational Sunday-school and Publishing Society, upon his return to the city last week from Clifton Springs, N. Y., reports Joseph Cook so much improved that he had been able to walk out recently, accompanied by Mrs. Cook, and that it is expected he will be well enough to leave the Sanitarium in early summer to spend the season at his home in Concord, N. H.

— The Central of St. Louis says:—

— Rev. Dr. James W. Lee, pastor of St. John's Methodist Episcopal Church, South, in St. Louis, has the pleasure of reporting that \$150,000 have been raised for various benevolent and church purposes in his congregation during 1895. This amount includes the large gifts for the building and endowment fund for the Methodist Orphanage, given by that generous man, whose public spirit and liberality have endeared him to many inside and outside of his own denomination, Mr. Samuel Cupples.

— Hon. Hart A. Massey, of Toronto, whose death was announced last week, leaves bequests of \$600,000 to charitable, religious and educational institutions. To the American University, Washington, D. C., he bequeaths \$50,000. This means much in many ways for the great enterprise. It links Canadian Protestantism to the University, for it is given toward the erection of a building to represent the Methodism of the Dominion in the work of the institution.

— Rev. E. H. Hadlock, of the East Maine Conference, at present a resident of Gardner, Mass., who was left last year without appointment "in order to attend one of our schools," has sent to his presiding elder, Rev. W. W. Ogier, of the Rockland District, a letter of withdrawal from the Methodist Episcopal ministry and church, and has united with the Congregational Church. It strikes us that the permission "to attend one of our schools" is being made quite too gener-

ally the opportunity to coquet with other denominations for a call. We advise the Conference to guard this privilege with more discrimination and care.

— Rev. S. L. Gracey, D.D., of Westfield, has so far recovered his health that he intends to receive an appointment at the next session of the New England Conference.

— Rev. S. H. Beale called at this office on Monday on his way to his home in Camden, Me. He has been in New York for several months, visiting his son, J. H. Beale, who is assistant superintendent and treasurer of the Five Points Mission.

— Professor Röntgen, the discoverer of the cathode ray, is comparatively young, being now only about forty years of age. He is of Dutch birth, and his full name is Wilhelm Conrad Röntgen. He has been at Würzburg University since 1888.

— The Sherman Daily Register of Sherman, Texas, in the issue of Feb. 24, speaks in the highest terms of praise of a sermon preached the previous Sunday in Travis St. Church, that city, by Rev. Daniel Dorchester, D.D., who was visiting his son, Chester Dorchester.

— We are gratified to announce that, while Hon. Luman T. Jeffs, of Hudson, is still at times a great sufferer, his physicians report his condition as relatively showing a decided improvement.

— General and profound sorrow and apprehension are felt throughout this Commonwealth and New England over the dangerous illness of Governor Greenhalge. The latest report from his bedside, as we go to press, gives but little reason to hope for his recovery.

— Rev. Dr. A. H. Cleveland, of Mankato, Minn., was one of the orators at the Washington celebration of the Union League Club, Chicago. On the following Sunday he preached an admirable sermon from the words, "Take heed to thyself," in First Church, Evanston.

— Prof. Olin A. Curtis, D.D., who has been pursuing his theological and philosophical studies in Edinburgh, Scotland, for some months, will return to this country in May. He is favorably mentioned for the chairs of systematic theology in both Drew Theological Seminary and Garrett Biblical Institute.

— The Northwestern observes:—

"A beautiful tablet in memory of Dr. Robert M. Hatfield has been placed on the wall of the reading-room in the Orrington Lunt Library of Northwestern University in the first part of the week. The tablet has the following inscription: 'In Grateful Memory of Robert Miller Hatfield, D.D., 1819-1891. A Trustee and Benefactor of this University. It is required in Stewards that a man be found Faithful.' Dr. Hatfield's services to the University were manifold and great. He is held in lasting remembrance."

— A deep sense of personal grief and loss will be borne to many people in the announcement of the death of Charles Carleton Coffin, which occurred at his home in Brookline, March 2, at noon. Mr. Coffin was born in Boscowan, N. H., in 1823. He first became known as the war correspondent of the Boston Journal. His pen has always been busy, and as a result he has produced twenty volumes that have been widely read. It is estimated that he has lectured at least two thousand times. He was a pronounced Christian man, a member of Shawmut Congregational Church, this city, and a public-spirited and useful citizen. A wife survives him. It is tenderly recalled that on Feb. 18 last Mr. and Mrs. Coffin celebrated their golden wedding at their home.

— Rev. Joseph Pullman, D.D., of Bridgeport, Conn., is not allowed by his physician to contest the suit for \$25,000 brought by Miss Jane May for alleged slander. The illness and death of a beloved daughter, with overwork and the nervous strain which has attended the agitation of this suit, has worn greatly upon Dr. Pullman, and it is feared that the excitement attending the trial would endanger his life. The case will, therefore, be defaulted, and the measure of damages, which will be nominal, will be fixed later. While Dr. Pullman is one of the ablest and most high-minded ministers in our connection, we are constrained to say that his usual sound judgment failed him in this case. And there is here a lesson of warning to the ministry that much greater care should be exercised in the pulpit in making specific charges against any individual.

### Brieflets.

One dollar will secure ZION'S HERALD from March 1 until Oct. 1—seven months. Send money at once to the publisher, or give name to the stationed minister, who will attend to it.

In Iowa last week the House killed the reubmission of the prohibitory amendment by defeating the resolution and tabling a motion to reconsider.

It is the Methodist Recorder of London that says: "More windy railing at Romanism is useless, and often worse than useless."

That was a wise and practical utterance of Rev. Dr. John Galbraith at the Universalist Social Union, when he said, in speaking of church unity, that every denomination was ready for church unity, provided that all the others come into it. In his opinion, church unity was no nearer consummation today than it was years ago. It was his opinion, too, that a manly difference was better than the surrender of any religious convictions.

In our recent description of the new Deaconess Hospital for New England, it should have been stated that the three-bedded "Cambridge Room" was furnished in memory of Mrs. Harriet M. Warren by the Woman's Home and Woman's Foreign Missionary Societies of the four Methodist Episcopal Churches in Cambridge; in memory of Mrs. Mary A. Lewin by her daughter, Mrs. J. A. Woolson; and in memory of Mr. Henry O. Houghton, by his daughters.

The Christian World (London) says, in a recent issue, under the inquiry, "Shall She Graduate?"

"That is the question which just now is shaking Oxford and Cambridge to their learned centres. Those ancient universities are in a state of siege. Woman, *l'eternal feminine*, is thundering at their gates, determined to force an entrance, and to apportion them their carefully guarded treasure of honors and titles. And the enemy seems this time to be in a yielding mood. At Oxford March 3 is fixed as the day on which the question of the admission of women to degrees will be submitted to Congregation. At Cambridge a memorial to the Council of the Senate, requesting that body to nominate a syndicate to consider on what conditions, and with what restrictions, if any, women should be admitted to degrees in the University, has been signed by upwards of 2,000 out of the 5,000 odd members of the Senate."

Every Sunday-school worker in Boston and vicinity should make an effort to attend the convention at East Boston on Wednesday of next week and listen to Bishop Vincent on "The New Movement in Sunday-school Work." This will be the seventh convention held this year by the New England Conference Sunday-school Society. The officers of that Society are endeavoring to bring to the attention of all our Methodist schools the most advanced and most successful methods of Sunday-school work.

The Italian American is the name of the new monthly paper published in Boston by the Italian Methodist Church helpers. Rev. W. D. Bridge is editor, and Rev. Gaetano Conte assistant editor. Three pages are in English, one page in Italian. A remarkable work is in progress among the Italians of the North End. Subscribe for this little sheet (25 cents per year) and put yourself in touch with the work of our church for these children of sunny Italy.

The Supreme Court of the United States decides the case against the Leland Stanford estate for \$15,000,000 in favor of Mrs. Stanford, Judge Harlan delivering the opinion. This decision will enable Mrs. Stanford to carry out her husband's and her own munificent plans for Stanford University.

Rev. Dr. Newman Smyth, of New Haven, in addressing a body of clergymen recently upon the minister, brought to mind a very important truth, which is often overlooked, in saying: "Much of the very best work that he can do will be not that which gets into the newspapers, but the quiet, steady effort which strengthens churches and shows how they may help and improve society in a general way."

It would be very easy for our ministers to put ZION'S HERALD into a large number of homes where it is not taken, under the one-dollar offer, which will be found on the opposite page. We have nominally one thousand charges in our patronizing Conferences. There is no church in which one new subscriber might not be secured. In many five could be obtained by little effort; in some, twenty or more. Will not our ministers at least make public announcement of the proposition to their congregations? Our readers can do much good by making the offer known to friends who are now non-subscribers.

The Young Women's Christian Association of this city celebrated its thirtieth anniversary on Monday evening. There is no more potent ally in the work of our churches than this institution, whose managers aim to make the Christian spirit the underlying force of all its vast work in technical training. At its beginning some were opposed to this mingling of religious and secular work, but the results have proved their fear groundless. There is perhaps no place in Boston where a young woman wishing to be self-supporting can receive better technical training and religious influence.

No little excitement is caused in Wesleyan Methodist circles in England by the publication, in the Methodist Times of Feb. 13, of a letter which Dr. James H. Rigg, twice president of the Wesleyan Conference, wrote to Cardinal Manning, Dec. 17, 1895. The letter appears in the second volume of the Life of Cardinal Manning, just published. In the letter he rushes over the Cardinal and the educational tract which the latter had written and published entitled, "Fifty Reasons why the Voluntary Schools of England Ought to Share the School Rates." The peculiarity of the letter lies in the fact that Dr. Rigg then took a position on the crucial educational problem which the Wesleyan body now antagonizes with general unanimity and with intense feeling. Dr. Rigg writes a Roman Catholic Cardinal: "I am one with your Eminence." He characterizes Hugh Price Hughes in the communication as "your intemperate temperance coadjutor, our Methodist firebrand." Percy W. Bunting is styled "a dangerous latitudinarian." Here is another expressive sentence: "Gladstonism among us just now means almost everything that is unscrupulous, latitudinarian and secularist." We are not surprised that such statements from Dr. Rigg produce widespread protest and expostulation in Wesleyan Methodism.

### Christian Amendment.

FOR some reason, the name of God does not appear in the Constitution of the United States. The omission was not made in contempt of the Supreme Being or His revelation, for a vast majority of those who framed the Constitution were firm believers in the existence of God and in the revelation of His will to men. The omission was made because the members of the convention were firm believers in the separation of Church and State. While we believe it would have been a mark of reverence to insert the name, we do not regard the insertion as a matter of grave importance. God is in the Constitution notwithstanding, as one of the primal presumptions of fundamental law. The writer on medicine or mathematics does not open with an exposition of the Divine character or administration; he does not need to do so; no one thinks him an infidel because he does not use the Divine name in every paragraph. God is presumed to be back of every science and of all.

But while we do not regard the insertion of the Divine name in the Constitution as important, there are those who think otherwise. A convention was held the other day in the First Reformed Church of this city in favor of an amendment to the Constitution that should recognize God as sovereign, Jesus Christ as ruler, and the Bible as the fountain of law. Such an amendment would contain the elements of a theological system and would go far to again mix theology with politics, which the fathers intended to keep separate. While we think it would be proper enough to insert the name of the Supreme Being, we do not think it would be wise to insert any such formulations as those given by the above-named convention. And, indeed, we do not think it important to agitate for any amendment in the matter at all. We may better expend our zeal on matters of more practical importance at the present time.

### Denominational Idiosyncrasies.

IT is the Baptist denomination that is most disturbed over the immersion of Dr. A. T. Pierson. Our London Baptist exchanges devote many columns to the event, and the opinions expressed are not complimentary to Dr. Pierson. The Baptist alludes to him as "an immersed Presbyterian pedobaptist, a mangle-mangle, linsey-woolsey, shilly-shally, anything-nothingarian." In the last issue of that journal, just at hand, the following statement made by Dr. Pierson in Philadelphia, when the matter of his call to Spurgeon's pulpit was being agitated, is quoted. After eulogizing Rev. C. H. Spurgeon in the most expressive language, he adds: "I should be untrue to my convictions and my God if I abjured my Presbyterianism to take Mr. Spurgeon's place. It is absolutely false that I stand in opposition to Mr. Spurgeon's son. I will never turn Baptist, or be immersed." The Baptist then proceeds to illustrate its position in the matter by introducing the following incident in Mr. Spurgeon's life:—

"Mr. Spurgeon was fond of a good story. Here is a characteristic one: 'There is a minister to whom I say, whenever I meet him, "Well, what are you now?" He has changed his views so many times that I never expect to find him what he was the last time I saw him. Once, when I put the usual question to him, he said, "Well, now, Spurgeon, I think I really shall take this question as an affront." "All right," I replied, "but what are you now?" "Well, you see, I left that place where I was when I last saw you; I could not get on at all there," which was exactly what he told me about every other spot where he had been. I knew him first as an Arminian, violently preaching against me. He read my sermons and became a Calvinist. Not content with that, he became a "Hyper" and denounced me. He continued to read my sermons, and he joined the Baptists. The last time I saw him I felt that the course of nature could no further go for he had reached the Plymouth Brethren! He is now, I suppose, somewhere or other in space, like a comet. Do not be like that, brethren," added Mr. Spurgeon."

And this leads to the remark that change of denominational relations is more frequently made because of the idiosyncrasies of the man than on account of any striking or peculiar usages pertaining to the denomination. Recently two of our ministers in New England have left us for other churches. We have no word of criticism for them, and wish them the largest success and joy in their new affiliations. But it is only just to our church and to them, to say that both men possess marked individual characteristics. Neither, in making the change, will greatly change himself; neither will wear any denominational harness long without chafing. Very likely they will find in the new environment, after a time, as much, or even more, that is uncomfortable. This matter of a change of denomination seems to us more serious than it once did. The step should be taken only after long and prayerful consideration and searching personal scrutiny. In a majority of cases the result is disappointing. There are uncomfortable restrictions in every church, and the denomination with which you labor may seem to have more than its reasonable share because you live inside it and therefore know most about it.

In the early years of the writer's connection with one of our patronizing Conferences, a very promising young man withdrew and joined the ministry of the Congregational Church because dissatisfied with his latest appointment. But after a faithful trial in another church he returned to the Methodist fold, frankly confessing that he had made a mistake. He is now, and has been for some years, filling successfully and with much joy a good grade of appointments in one of our Western Conferences. Societal epigrammatic counsel, "Know thyself," is particularly pertinent to the minister who becomes restless in his denominational environment.



## The Sunday School.

### FIRST QUARTER. LESSON XI.

Sunday, March 15.

Luke 11: 1-13.

(Read Luke 11: 1-54.)

Rev. W. O. Holway, U. S. N.

### TEACHING ABOUT PRAYER.

#### I. Preliminary.

1. Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — Luke 11: 9.

2. Date: A. D. 28, November.

3. Place: Perea.

4. Connection: Our Lord visits Martha and Mary; heals the man born blind (John 9); gives the parable of the Good Shepherd; attends the Feast of Dedication (John 10: 22-41).

5. Home Readings: Monday — Luke 11: 1-13. Tuesday — Matt. 6: 1-13. Wednesday — John 10: 22-33. Thursday — 1 John 5: 9-13. Friday — Luke 11: 1-13. Saturday — 3 Kings 17: 1-13. Sunday — Psalm 54: 1-13.

#### II. Introductory.

Near the close of our Lord's ministry, He was observed one morning by His disciples to be engaged in prayer. It occurred to them that while John had taught his followers a form of devotion, they themselves — the newer disciples probably — had never had their aspirations molded by any specific teaching on the part of their Master. On rejoining Him, they made an earnest request that He would teach them how to pray; and He taught them that beautiful model which He had previously given to the Twelve, and which, whether lifted by the child at his mother's knee, or uttered with reverent tones in the philosopher's study, has been found comprehensive enough for the entire range of human wants.

Least, however, the disciples should lose the benefit of this appointed medium of blessing through false modesty or timidity, the Master weaves for them a little story out of the familiar details of their everyday life. He pictures a traveler who, avoiding the heat of the day and making his journey in the evening, arrives unexpectedly at midnight at the house of a friend. Unfortunately the host has no bread to set before his hungry guest. He slips out and hastens to the door of a more provident neighbor, to whom he tells the story of his emergency, and asks the loan of three loaves. But he is met by a cross and impatient rebuff: "Trouble me not! The door is now shut, and my children are with me in bed; I cannot rise and give thee." Most men would have suffered themselves to be repulsed by such an answer, but not so this man. If there had been no bread in his neighbor's house he might have given it up, but there was bread — bread enough and to spare — and he must have it. His friend's unwillingness to be disturbed must be overcome; and so he will knock and plead and give his neighbor no peace till he rises and grants the favor, not for friendship's sake, but simply because of the impudent pertinacity of the seeker. And then, by that beautiful climax of specific promises — "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" — He not only confirms the teaching of the parable, but forever settles that vexing question as to whether prayer really affects God or only ourselves. Not content with this, He employs an additional and an *a fortiori* argument of inimitable beauty to strengthen His promise that true prayer will surely be answered. No one doubts a parent's love. A son may ask a specific favor of his father and be sure of receiving the very thing he asks for, provided only it be wholesome and suitable. If he asks for bread, the father will not heartlessly give in its stead something entirely alien and unwholesome — something which, though it may resemble bread, is not bread, but may be only a stone shaped like a loaf; if the child craves fish, no parent would be so cruel as to offer in its place a serpent which, though it might look like the desired fish, would strike with poisoned fangs the hand stretched out in confidence to receive it; or he might ask for an egg, and the father would not be so unfeeling as to cheat and imperil his son by presenting him a white, curled-up scorpion. And if this be so, if earthly parents with all their imperfections know how to give good gifts unto their children, how much more will the Heavenly and Almighty Father, out of the plenitude of His wisdom and goodness, grant the Holy Spirit — the

Source and Embodiment of all good things — to them that ask Him!

#### III. Expository.

1. As he was praying in a certain place. — "The extreme vagueness of these expressions shows that Luke did not possess a more definite note of place or time. Probably Jesus was praying at early dawn, and in the standing attitude adopted by Orientals" (Farrar). One of his disciples — not one of the twelve probably; some disciple who had not heard the Sermon on the Mount. Teach us to pray. — The Jewish rabbis taught their disciples forms of prayer, and the Baptist had done so, but his form has not been preserved.

2. When ye pray, say. — As will be seen by examining the Revised Version, the Lord's Prayer as recorded by Luke is the same as that given in Matthew's version of the Sermon on the Mount, only much abbreviated. Our Father (R. V. omits "our"). — Nowhere else is this filial address taught. It was a part of Christ's mission to assure men of the fatherhood of God. Which art in heaven (omitted in R. V.) — and therefore infinitely superior to the human relationship of a similar kind. An earthly father is circumscribed by his own weakness and ignorance; not so our Father in heaven. Hallowed be thy name. — The "name" of God includes all the revelation which He had made of Himself to man; all that we know about Him; His attributes and glory so far as revealed; "a consecrated name, not to be lightly used in trivial speech, or rash assertion, or bitterness of debate, but the object of awe and love and adoration" (Ellis). Thy kingdom come — the kingdom of grace and of glory; the predicted universal reign of the Messiah. This petition requires of every one who offers it consistent efforts and a consistent life. Thy will be done. — The contest between man and his Maker is a contest of wills. Of Christ it was predicted, "Lo! I come to do Thy will, O God." He alone in humanity has perfectly accomplished this petition. Bernard comments thus: "Thy will be done, in weal and in woe, in fullness and in want, in life and in death; in us, that we may become like Thee; by us, that the world may be conquered for Christ." As in heaven — "as by pure angels, so by men" (Schaff). The R. V. omits this petition.

I used to think the Lord's Prayer was a short prayer; but as I live longer and see more of life, I begin to believe there is no such thing as getting through it. If a man in praying that prayer were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father" — why, a man is almost a saint who can pray that. "Thy will be done" — who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words crashing down through it? I think it is the most fearful prayer to pray in the world (Quoted in Biblical Museum).

3. Give us day by day our daily bread — a daily prayer for a daily portion, both for body and soul; teaching us dependence and trust; teaching us, too, to ask for a sufficiency, not for wealth; for a sufficiency for today, not for tomorrow; teaching us, further, that it is right for us to bring our physical wants to the attention of the Great Provider. "The propriety of daily family prayer is suggested by this petition for our daily bread" (Schaff). The word rendered "daily" is found only here and in the parallel passage in Matthew. It has been variously rendered, "needful," "requisite for our wants," etc., and probably is equivalent to St. James' expression, "things needful for the body."

4. Forgive us our sins. — Matthew uses the word "debts," and this idea is implied in the next clause. For we also forgive every one . . . indebted to us. — On the ground of having ourselves forgiven others, we are entitled to base our pleas for personal forgiveness. We have no business to urge the latter unless we have complied with the former. The unforgiving are the unforgiven (Matt. 18: 34, 35; Eph. 4: 32). Lead us (R. V., "bring us") not into temptation. — Temptations exist, and are indeed needful for us to strengthen our faith and patience. We are therefore to "count it all joy" when we "fall into divers temptations;" but, on the other hand, we need to be conscious of our weakness, and with sincere distrust ask the Lord not to lead us into temptations more than we are able

to bear; not to leave us to ourselves, not to expose us without showing us also "a way of escape." "Conscious guiltiness is the language of the preceding petitions; conscious weakness the language of this" (Williams). Deliver us from evil (omitted in R. V.) — all evil.

5, 6. He said unto them — resorting to a parable to show them that success attends persistency in prayer. Go unto him at midnight — because the belated traveler, making his journey in the evening to avoid the heat of the day, arrived at that late hour. Three loaves — thin barley cakes, probably; "one for my guest, one for myself, and one in excess for the sake of courtesy" (Bengel). Friend of mine. — What encouragement do we find here to intercede for others; to state their needs and solicit bread for their famished souls! I have nothing. — "Even the deepest poverty was not held to excuse any lack of the primary Eastern virtue of hospitality" (Farrar).

7. Trouble me not. — The seeker had addressed him as "friend," but in the sharp annoyance felt at the intrusion, that word is omitted in the reply. Shut. — "fastened, barred, bolted." Children. — "The whole family — parents, children and all — sleep in the same room" (Thompson). Cannot rise. — The hour is unreasonable, and to rise would disturb the family.

8. Because of his importunity — literally, "shamelessness." The applicant had no modesty, no respect for proprieties, paid no attention to repulse. He kept on knocking till his neighbor rose. Abraham was similarly persistent (Gen. 18: 23-33). "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish," etc. (Isa. 42: 6).

Though there is an aspect under which God may present Himself to us similar to that of the unjust judge and this childish neighbor, yet is there ever this difference — that He is a *seeming* neglect and unwillingness to grant, theirs a *real* (Matthew 18: 31; Genesis 22: 28). If selfish man can be won by importunate prayer to give, and unjust man to do right, much more certainly shall the bounteous Lord bestow and the righteous Lord do justice (French).

9. Ask . . . seek . . . knock — three degrees indicated: asking with the lips; seeking with the heart, and with the use of the appropriate means; knocking with faith, patience and importunity. A promise is attached to each act — the gift that is asked for (if it be in accordance with God's will); the finding of what we seek; the open door and welcome to him that knocks.

Christ here asks us, with condensed concern, to seek, for we shall find. What the object of our ceaseless and infinite quest shall be, is left sublimely unuttered. The unmentioned thing is the supreme thing. There is only one aim large enough to satisfy your soul's hunger. The one true search of man can have but one object — God (Bishop Huntington).

10. Every one that asketh, etc. — a universal promise, from which no one can exclude himself because of a sense of unworthiness; an explicit promise, frequently repeated by our Lord, and with no other limitation than that contained in the context and in James 4: 3. "God always answers the right kind of prayer, but in His own right way" (Schaff).

11, 12. If a son. — Our Lord frequently appealed to human relations and affections to illustrate and enforce the divine. Give him a stone? — deceive him by a resemblance? not supply his need at all? What earthly father is so destitute of human instincts and paternal love as to do this? The "stone" in shape resembled a loaf. Give him a serpent? — not simply deceive him in this case, but even worse, give him in reply what would wound and hurt. No father would do this. Offer him a scorpion? — Burckhardt says that there used to be a white scorpion which, when folded up, resembled an egg. This reference to an egg is found only in Luke.

13. If ye, then, being evil — as compared with Him who is essential goodness; if ye, whose affections are clouded by sin and selfishness and ignorance, etc. Know how to give good gifts — do not make mistakes; and are willing and tender and kind, because ye are parents. How much more — how infinitely more! Your heavenly Father — the All-Wise, the All-Loving One, who regards you as His children, whose knowledge of your wants is perfect, and whose resources are boundless. The Holy Spirit — the crowning and inclusive Gift, comprehending

every spiritual blessing. In the corresponding passage in Matthew it reads "good things."

#### IV. Illustrative.

1. "More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me, night and day. For what are men better than sheep or goats that nourish a blind life within the brain. If, knowing God, they lift not hands of prayer, both for themselves and those who call them friend? For so the whole round world is every way bound by gold chains about the feet of God." (Tennyson.)

2. "Good prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask or what I should ask." Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly, and pulls continuously, with all his might (Biblical Museum).

3. Christians often have little faith in prayer as a power in real life. Any unperverted mind will conceive of the Scriptural idea of prayer as one of the most downright sturdy realities in the universe. It has, and God has determined that it should have, a positive and an appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between the human mind and the divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has decreed that it should be, a power as distinct, as real, as natural, and as uniform, as the power of gravitation, or of light, or of electricity. A man may use it as trustfully, and as soberly, as he would use either of these (Phelps).

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## The Conferences.

(Continued from Page 4.)

cellent and largely attended. Quite a number have signed cards as inquirers. Twenty rose for prayers on Sunday, Feb. 23.

**North Wolcott.**—Revival meetings have been held at the school-house. Rev. H. A. Reynolds assisted Pastor Stebbins in the work.

**Milton Boro.**—The Preachers' Meeting recently held was well attended. Fifteen ministers were present. A very interesting lecture on the army was delivered by Rev. H. Webster, of Johnson.

**Elmore.**—The hard winds last week did considerable damage to the church by blowing in windows.

**Personal.**—Rumor has it that Rev. R. L. Nanton, of Richmond, will be transferred to the New Hampshire Conference and take an important charge.

**Elmore.**—This charge increases its prayer-meetings, holding them on Tuesday, Wednesday and Thursday evenings.

**Alburgh Centre.**—A donation of \$75 has been given to Rev. J. S. Allen. He also lately received a birthday present of a beautiful coon-skin overcoat. A good spiritual interest prevails. One probationer received in 95 years old. He cheerfully and intelligently gave his heart to Jesus. Was the like of it ever known in Methodist history? The pastor inquires if it is not something new under the sun.

**Enosburgh Falls.**—The forty-fourth session of the East Franklin County Sunday-school Convention was very interesting. A large representation of Sunday-school workers was present. The papers read were excellent, and profitable discussion on each subject followed. "Why I should Attend Sunday-school," "What Constitutes a Practical Superintendent? a Practical Teacher? a Practical Scholar?" were themes excellently analyzed and set forth. Papers on normal work and how to teach purity of thought and speech were presented. The work of the convention closed with a paper by Rev. A. W. C. Anderson on the relation of the Sunday-school to the temperance cause. D.

An excellent League convention was held, Feb. 12, at **Waterbury Centre**, occupying the afternoon and evening. The attendance of Juniors was good, as well as that of representatives from several senior chapters. All departments of League work were presented in well-written papers, and several addresses with just the right spirit were given. The evening address was by Rev. L. P. Tucker, president of the Vermont Conference League. The president of the St. Albans District League, Mr. Mark H. Moody, who had been untiring in his efforts to make this sub-district convention a success, was unable to be present. During the evening a new chapter of the League was organized in the local church. The whole meeting was of exceptional interest, and demonstrated that the Epworth League exists for active work in spreading the Redeemer's kingdom. Y.

### Montpelier District.

**Barnard.**—Rev. A. C. Fuller, pastor, is sick with grippe. Rev. C. E. Flint, a local preacher at South Royalton, has supplied the pulpit for two Sundays.

**Randolph.**—Rev. F. K. Graves, pastor, is also sick. He has been unable to occupy his pulpit since the first Sabbath in January. Rev. G. W. Manning, a student at the Seminary at Montpelier, has been supplying the pulpit. Rev. E. M. Smith, principal of the Montpelier Seminary, will lecture in the Methodist church on Saturday evening, Feb. 23, and will preach at Randolph and Bethel Gleason on the Sunday following.

**Randolph Centre.**—The pastor, Rev. C. F. Partridge, is doing excellent work at Randolph Centre, and received a unanimous invitation to return for the third year. In addition to the regular work of the church he preaches at East Bethel every Sabbath afternoon, and is superintendent of schools for the town.

**Brattleboro.**—Prof. E. M. Smith, of the Seminary, spent Feb. 16 with the church at this place, speaking four times during the day. In the morning he preached a most excellent sermon to a delighted audience, in the afternoon addressed the Y. M. C. A. and also the Epworth League, and in the evening presented the interests of the Seminary.

**The Seminary.**—The good work continues among the students of the school. Mr. Bayford, the Y. M. C. A. evangelist, spent two or three days at the Seminary recently with good results. Rev. M. B. Paroungian, pastor of the church at Greensboro, lectured on Armenia, Feb. 20, at the Seminary.

**Windsor.**—The children of the late Mrs. Amador have decided to place a memorial window in the new church to the memory of their mother. This will add more beauty to the already beautiful new church. Special services have been continued by Rev. O. D. Clapp since the dedication, and several have expressed a desire to begin the Christian life.

**Northfield.**—Rev. J. W. Hamilton, D. D., is spending several nights in Vermont, beginning at Northfield on Tuesday evening, speaking in the interests of the Freedmen's Aid Society.

**Bradford.**—The centennial of Methodist preaching in the town of Bradford was observed by a reunion and roll-call of Grace Methodist Church, Friday evening, Feb. 7. The night was very unfavorable both as to weather and traveling; but, notwithstanding this, the reunion was well attended and was pronounced an unqualified success. About one hundred and fifty sat down to an excellent supper which had been provided, and some two hundred and fifty listened to the exercises which followed in the main audience-room of the church. In connection with a few words of welcome by the pastor, Rev. F. W. Lewis, he affirmed that the roll-call had been an institution of Methodism for more than one hundred years, having been held in such esteem formerly that it occurred weekly instead of annually. Mrs. H. C. McDuffee read a very interesting historical sketch of Methodism in town, the result of a great deal of painstaking research on the part of Mr. McDuffee. Other papers were read, briefly outlining the history and work of the different organizations connected with Grace Church. The roll-call was conducted by the pastor. Over one hundred and fifty responded personally to their names; some sent verbal responses by

friends; and over fifty letters were read from those who could not be present. A shade of sadness was cast over the gathering by the announcement of the death of one of the venerable and highly esteemed members of the church, Mrs. Prunella Colley, who passed away suddenly and unexpectedly that afternoon, in the 86th year of her age. An impressive incident was the reading of an unfinished letter, intended by Mrs. Colley as her response to the roll-call, but the completion of which had been interrupted by the summons to answer to the roll-call on high. A number of interesting letters were read from former pastors, including one from Dr. Parkhurst, editor of Zion's Herald, and from Revs. T. P. Frost, D. D., of Baltimore, and R. L. Bruce of Helena, Montana. Rev. H. T. Barnard of the Congregational Church was called upon, and gave an interesting address. Rev. H. A. Spencer made remarks, and a parting hymn and the benediction closed what some have termed "the most successful gathering ever held in the church."

**Brownsville.**—The re-dedication services of the church at Brownsville were held Feb. 11-12. The services began with a sermon on Tuesday morning, Feb. 11, by the presiding elder, Rev. L. L. Beaman. This was followed by the sacrament of the Lord's Supper. In the afternoon Rev. L. P. Tucker, of Northfield, gave a fine address on "Columbia as a Mission Field." It was replete with fact and suggestion of the needs of our own country. This address was followed by papers in the interest of the W. H. M. Society. In the evening Rev. H. A. Spencer, of Montpelier, preached the word and presented the interests of the Seminary. Wednesday was Epworth League day. Rev. W. S. Smithers, of Hardwick, gave the address in the morning. In the afternoon the time was given to papers from visiting Leagues. In the evening, Rev. C. U. Dunning, of Claremont, N. H., conducted a revival service. It was a very helpful service. Thursday morning, Rev. A. J. Hough, of Brattleboro, preached an impressive sermon. This was followed by the dedicatory services in charge of the presiding elder. Afternoon and evening were given to revival services. Rev. C. U. Dunning preached in the afternoon, and Rev. J. D. Beaman, of Woodstock, preached in the evening. Both services were seasons of power. The church was greatly quickened, and a dozen or more started in the Christian life.

The expense of the repairs on the church was somewhat over \$2,200. The audience-room is practically new. The timbers in the ceiling of the audience-room were cut out, trusses put in, and the whole ceiling finished in fancy panels of Southern pine. On the eastern slope of the ceiling there is a large Epworth League badge of African gum wood with raised letters, E. L., and the motto, "Look up, Lift up." On the opposite slope of the ceiling there is the Junior League badge in the same kind of wood, with the letters, J. L. The entrance to the audience-room has been changed, the orchestra placed to one side of the pulpit, new memorial windows of cathedral glass take the place of the old windows, and new pews of oak replace the old ones. A wainscoting, finished in the natural wood, runs around the whole audience-room. The walls are tastefully decorated with fresco work. The carpet and the furnishings for the most part are new. The vestry, also, has been thoroughly remodeled. The whole is very complete and satisfactory. It is a successful attempt to modernize an old structure. The surprise was expressed frequently at dedication time that so much could be accomplished with so little money. Too much credit cannot be given to the pastor, Rev. H. G. McGlauffin, for his untiring efforts to bring the enterprise to a successful completion. L. L.

## New Hampshire Conference.

### Manchester District.

Rev. H. F. Quimby, who took up the work at Milford about October 1, reports very hopefully. He sees success ahead. A series of revival meetings have been held in the Baptist Church, in which several of the converts express a desire to unite with our church. With a hard-working, uncompromising pastor, this field may yield good fruit.

Five years of faithful service by the pastor and people of Marlboro have been productive of excellent results. When Mr. Bussell came to this charge they were worshipping in the old church that had been their home for many years. It is now a beautiful and attractive edifice, having been transformed by an expenditure of about \$4,000. Every interest of the work of God has had the most careful attention. Temperance, education, young people's work, and general benevolence have had conventions held in their interest. During the five years 38 persons have united with the church; 25 have been lost by death and removal; leaving a net gain of 13. The motto has been quality rather than quantity. Others have been converted who have either gone to other churches or are in the congregation, having joined nowhere yet. The pastor testifies that of those who were in the service when he came to the charge not one has backslidden, but all are actively engaged in the work today. For a small society they have raised a large sum of money during these years. In two years the W. F. M. S. have gathered \$115. The W. H. M. S. in cash and supplies have sent away \$350. For all benevolences they have received \$828. For all purposes, church repairs, pastoral support and benevolences, \$9,185—an average of \$1,837 a year. This is certainly a fine record. The pastor has been a most earnest advocate of education as well as spiritual life; and today they have two of their young people in the Keene high school fitting for college, two at Wilbraham, two at New Hampton, one at Worcester, and another expecting to enter Wilbraham next term. A united and earnest people will welcome the new pastor this spring.

Twice during this Conference year has the death messenger called at the home of Rev. and Mrs. J. H. Trow at Winchester. The second time was when the church bells were calling for worship on Feb. 2, when little Alberta went to be with the angels. This is a sad affliction, but they are fully sustained by divine grace. The people of the community, both in and out of the church, have been very kind to them. The work here shows a gradual improvement. Eight have been added to the church on probation of those converted during the year, and five others give evidence of a Christian life who have not yet united. The fourth quarterly conference, while held three weeks earlier than last

year, shows \$100 more paid on pastor's claim now than at the similar meeting a year ago. This means considerable when we know the means usually employed to raise much of the claim. They will put in some vigorous work to bring matters up square by the close of the year. The Sunday-school is increasing.

At Westport 7 have been converted and received on probation, and all the work here is very hopeful. The pastor is in attendance upon the Friday night meeting nearly every week, though it makes him a fourteen-mile ride for the round trip. To say that the people appreciate it, is a very mild expression. In addition to the regular duties, Mr. Trow has three school-house appointments for week evenings, so that Saturday is the only evening he has at home. This will yield a harvest of saved souls, we expect.

Debt-paying jubilees are the order. This time it is West Swasey. The society here was organized in November, 1891, with five members. They were all put on the official board, and at once voted to build a church. A building committee was appointed, a lot purchased, the foundation put in, and the work waited for the opening of the spring, when the house was built from Church Extension Plan No. 19 A. The house, including all its furnishings, pews, cushions, carpets, pulpit set, cabinet organ, fourteen-light Bailey reflector, and furnaces, was \$2,700. The lot was \$300 additional. Rev. M. T. Cilley, that prince of pushers in all lines of church work, was pastor at the inauguration of the work. He was followed by Rev. W. E. Bennett, who saw the building completed and dedicated. About \$500 remained unpaid for at that time. By the giving of individuals and the labor of the ladies, this has all been paid and the property is now entirely free from debt. Rev. J. Cairns has been here now as pastor for nearly three years, and given faithful attention to the work. Several have been converted and quite a number added to the church, so that there is a membership at present of 22 and 2 probationers, a congregation numbering about 100, and a Sunday-school with an enrolment of about 70. This, with two other societies in the village, we regard as an excellent record.

The jubilee took place Tuesday evening, Feb. 11, and was in charge of the pastor. Letters were read from Messrs. Bennett and Cilley, who were not able to be present. At the roll-call every member responded save one. Remarks were made by members of the church and congregation, the pastor and presiding elder. The choir rendered excellent music. After these exercises the ladies served a lunch of sandwiches, coffee and cake to all present, and the people spent a delightful social hour. The evening was very stormy, yet a large number were present. Our right to exist (that was questioned by many at the beginning) has been fully demonstrated by the success that has attended our own work and the stimulus it has given to the churches in the place. By the blessing of God this society is destined to grow. A series of revival meetings is contemplated before Conference. Mr. Cairns' return is unanimously asked for.

Rev. G. H. Clark and family, of Chesterfield, have all been confined to the house some weeks with that familiar disease, the mumps. This has hindered the usually active efforts of the pastor. The work of the year has been successful. More than a score have been converted, and "thus far they have run well." The benevolent collections are very far in excess of former years. The quarterly conference unanimously ask the pastor's return another year.

The social meetings at Hinsdale are reported as excellent. Repairs to the amount of \$65 have been made during the year. The pastor asks for a new field of labor at the coming Conference.

The little society at Munsonville is full of courage. The class-meetings manifest much of a revival spirit. If this was taken up in a series of meetings, with well-directed effort, no doubt souls would be saved. The return of the pastor, Rev. H. C. Sawyer, is asked for.

At the last communion at Antrim, 7 were received into the church. There is a steady and healthy growth here. Pastor Eaton is in favor with the people, and his return is unanimously desired. A strong feeling is being awakened in favor of a new church. During all their existence they have had only chapel accommodations, and they cannot care for a large audience. More room must be had, or they will fall in their part of the work in the community. The last quarterly conference appointed a committee to consider all phases of the question and report at the first quarterly conference next year.

Of the 125 members of the church at Hillsboro Bridge, fully one-half have been added under the labors of the present pastor, Rev. T. E. Cramer. This does not include those who will have joined on probation before this gets into print. A class of thirty or forty are to come in soon. At our last visit 3 were baptized, 7 joined from

probation, and 3 by letter. Of the last class one was from the Methodist Church, one from the Baptist, and one from the Congregational; and if the fourth had secured her letter in time, there would have been one from the Presbyterian. That will come later. All the work of the church is in a very prosperous condition. Some \$900 or \$600 will be paid on the church debt. Benevolences will all be met fully. Of course they have said with unanimous voice the pastor must be returned. It would be an injury to the church to remove him, with this body of young converts to be cared for.

Rev. B. P. Judd is an excellent fit for Henniker and Hillsboro Centre. There are difficulties at the first-named place, owing to many of our people living far away from the church, and many having but little interest in religious matters. Yet substantial improvement is seen in all lines. Finances are better, congregations on the increase, a good Epworth League in operation, and several have sought the Lord, three of whom have united on probation. These are

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the first probationers entered on the records for a number of years. There is unanimous desire at both places for the present pastoral relations to continue.

Our recent trip covered twelve days, during which time we traveled by cars and private conveyances 220 miles, held 14 quarterly conferences, preached 7 times, conducted 3 sacramental services, baptized 3, led one prayer-meeting, and gave an address at a debt-paying jubilee. Part of the time was in the very severe cold, with the mercury playing around 25 degrees below zero. The folks are getting so well trained that they look well to the personal comfort of the presiding elder, and he very rarely finds what could be considered the dangerous spare bed.

#### Concord District.

**Bethlehem.**—Finances are easy and congregations good. Fifty volumes have been added to the library. A Junior League has been organized, with 25 members. The Epworth League is growing. It is to bear the expense of putting electric lights into the parsonage. Pastor Bartlett has been invited to serve for the third year.

**Warren.**—Special meetings were held for five weeks. The Holy Spirit was present, and many were moved. One rose for prayers. Dr. Ladd, of Nashua, has settled here. Rev. A. E. Draper, diligent, devoted, persistent, is hopeful under some discouragements.

**Moultonboro.**—Fourteen dollars have been expended on the library. Rev. Dana Cotton assisted the pastor, Rev. G. A. McLucas, two weeks. One was reclaimed and four rose for prayers. The pastor is invited to remain another year, and will supply South Tamworth, eight miles away, till Conference, if desired, on Sabbath afternoons.

**East Haverhill.**—Resources here are reduced by deaths and removals. Rev. G. R. Locke will probably prefer to change another year. Rev. Melien Howard, a supernumerary, residing here, is a comfort and help to the pastor, although in feeble health.

**North Monroe.**—Improved conditions obtain here. Three have been added to the church and 4 received on probation. Twelve have started in the pilgrimage for heaven. The Epworth League will build a chapel next year.

**Monroe.**—One soul has been converted and several others are much moved. The church is united. These two churches will probably soon purchase a parsonage at Monroe. Rev. J. P. Frye is happy in his work, and both churches desire his return.

**Centre Sandwich.**—Unity, strength and comfort are here. The people are delighted with the pastor, Rev. J. Simpson, and he with them. The Bishop will be asked to continue him. About \$6,000 have been expended on church and parsonage in five years.

**Whitefield.**—Evangelist Gillam conducted two weeks of union services. Two hundred names were written on cards, and eighty of these came into Pastor Babcock's hands by preference of signers. All the interests of the church are greatly strengthened.

**Landaff.**—There have been 9 baptized and 10 received into the church this year. M. D. Albee, unable to walk for years, is the efficient financial agent. He has good horses, and drives to the door and does his business. Rev. J. B. Aldrich is requested to continue as pastor the coming year.

**Woodsville.**—The former pastor having withdrawn from the church, the pulpit will be supplied until Conference by neighboring pastors. S. C. K.

#### Dover District.

**Merrimacport** is in good heart and hope under the pastorate of Rev. M. T. Cilley, and with some religious interest has a right to rejoice in improved financial condition. There is little doubt that the claim will be met without great strain. The church has been painted outside and the bills all paid, and now the money necessary for insurance is being gathered. Of course the people are hearty and unanimous in desiring the reappointment of the present pastor.

**St. Mark's** is also finding increasing cause for thanksgiving in the spiritual and financial revival, greatly encouraging the pastor as well as the people. The choir and congregation recently completely surprised Mr. R. J. Furneaux, their chorister. Rev. C. W. Dockrill, on behalf of the donors, presented a roll-top desk, voicing appreciation of the chorister's services. Mr. Furneaux responded, saying the surprise was complete and that he highly prized the handsome gift, but more the spirit which prompted it.

The good people at **Portsmouth** are heartily carrying on the church work with energy between Sundays, and arranging with the willing aid of ministerial brethren for the Sunday services with as little expense as possible, that the pocket of the sick pastor may not be depleted. Rev. O. Cole is slowly coming out of the valley, and will, we cannot doubt, be able to resume work with his accustomed hearty earnestness after a good long vacation. In all his sickness he finds the heavenly vanguard and rearward, while the gracious Comforter is with him all the way, showing glory in the midst.

**Smithtown.**—Rev. J. W. Bean's faithful work here is recognized by the fourth quarterly conference in a unanimous invitation to return for a fifth year. The church edifice has been greatly improved and a formal reopening is planned for March 18, afternoon and evening.

**Hampton** has had several weeks of united gospel service by the several churches, and our own church has profited thereby, several cases of conversion and reclamation having made glad the hearts of pastor and people. This field hopes, notwithstanding the hard times, to get the funds for full payment of pastor's claim.

**Essex**, having been by a railroad accident prevented from greeting the presiding elder at his first announcement, was yet in evidence at his second coming, and rejoices that Rev. J. H. Emerson is so manifestly God's man for the time. Something more than thirty persons are reported as gathered into the working band. There has been during the quarter a net increase of 18 to the Epworth League chapter, and there is a good, live Sunday-school, with three classes in regular work, with good leaders. The trustees are happy because of good church property and easy financial situation. This quarterly conference with unanimity and enthusiasm sets the reappointment of the pastor and looks for a grand year of spiritual victory. The March communion will witness receptions and baptisms.

Rev. J. A. Bowler writes that **First Church, Haverhill**, has had a wonderful spiritual uplift,

with many souls coming to the Saviour, in the last few weeks. He will receive a goodly number on probation at the March communion.

**Somersworth** is having a profitable Sunday evening series of "Old Testament Character Studies" by the pastor. Sunday evening, Feb. 23, was "A Stormy Life by Lime Light." Of the pastor's treatment of David as poet, warrior, sinner and saint, the local press makes appreciative mention. This correspondent hereby gives notice to covetous church committees or presiding elders that no interference with this pastoral term from outside will be tolerated by the presiding elder or people, nor can the pastor be won by any charm he never so wisely.

**Grace Church, Haverhill**, had two seekers at the altar Sunday evening. The missionary contribution of this church now in sight amounts to \$600.

Exactly how our many rural neighborhoods will be manned in days to come is a serious problem, since they will not unite for support and cannot give much of a support singly.

**St. Paul's, Lawrence**, has instructed the committee to go on at once and finish the audience-room of the church. They hope to hold the Lay Electoral Conference, April 3, in their new church at the corner of Arlington and Wyman Sts. Truly the Lord has prospered them in their work, and this new church building, worth when completed not less than \$8,000, and the throng of young people that shall by means of it be led to love and serve the Saviour of men, will be an everlasting memorial to the tact, push and piety of the first pastorate of its first pastor, Rev. Wm. Searle, and his consecrated band of gospel helpers. G. W. N.

### Maine Conference.

#### Lewiston District.

Union revival meetings, under the direction of Salem D. Towne, have been held at **South Paris**, not at **South Yarmouth**, as reported in a recent **HERALD**. Several persons had sought Christ, 9 had been baptized, and 5 received into our church before the union meetings began. Nearly one hundred professed Christ during the special meetings, of whom thirty have joined the Methodist Episcopal Church. A recent donation party brought good cheer, hard cash and other valuables to the parsonage.

**Yarmouthville.**—The Lewiston District Ministerial Association, which met Feb. 10-12, was an occasion of great interest. Revs. J. L. Hoyle and Alex. Hamilton preached excellent sermons. Eleven essays were presented and discussed. "Higher Criticism on the Pentateuch" was ably discussed in essays by J. H. Roberts and T. P. Baker, and elicited a large measure of interest on the part of the Association. E. B. Stackpole read a thoughtful and suggestive critique upon "The Aim and Method of Missions." A spirited discussion of the temperance question was opened by M. C. Pendexter, W. H. Gowell and M. B. Greenhaigh. Because of multiplying conventions and institutes it was deemed best to instruct the executive committee to arrange for only one meeting of the Association each year hereafter. Altogether the meeting at Yarmouthville was one of the best.

**West Baldwin.**—The fortieth anniversary of the church was appropriately celebrated, Jan. 26 and 27. Extensive repairs had been made in the auditorium, making a chaste and beautiful interior. Rev. J. M. Wadbury, a former pastor, preached an interesting and appropriate discourse. The entire cost of repairs is provided for, with a small balance in the treasury. An excellent revival interest prevails in the Burwell school district. Twelve have been converted. Five were baptized Feb. 16. The membership of the Maple Grove Sunday-school is doubled. Revival meetings are in progress at **North Baldwin**, with Evangelist Willis Mitchell assisting. The pastor, Rev. R. S. Leard, has been requested to return.

**Auburn.**—Evangelist Gale closed a three weeks' campaign with the united churches, Feb. 26. Several hundred persons have expressed their purpose to begin a Christian life. By his simple, earnest gospel, direct yet tender appeal, and wise and efficient management, Mr. Gale has endeared himself to the Christian people of Auburn. The meetings were under the direction of the local Young Men's Chris-

tian Association. Special meetings at the Methodist Church, Rev. E. B. Stackpole, D. D., pastor, will follow, with the view of helping the converts who may make their home with us. By the way, let no pastor who expects to be accompanied by his wife at Conference fail to notify Dr. Stackpole. The entertainment of so large a body is task enough without the pastor and his committee being embarrassed by unexpected arrivals.

**Conway (N. H.).**—A Chautauque Circle of thirteen members has been organized. The missionary appropriation is fully met. Jan. 1 was observed as the thirtieth anniversary of Conway Methodism, with remarks from former pastors who were present and letters from others absent.

**North Conway and Bartlett (N. H.).**—At Bartlett \$123 have been expended upon the parsonage and \$175 upon the church. JUNIOR.

The Lewiston District Ministerial Association met at Yarmouthville, Feb. 10-12. The session began on Monday evening with a sermon from Act 3: 6 by J. L. Hoyle.

Tuesday morning's devotional service was led by T. P. Baker. J. A. Corey then took the chair, and A. Hamilton was elected secretary pro tem. A committee on nominations was chosen, consisting of E. T. Adams, J. H. Roberts, and T. P. Baker. Visiting brethren from other districts and denominations were invited to take part in the discussions. J. H. Roberts and T. P. Baker read able papers on "Higher Criticism on the Pentateuch."

The afternoon session was opened with prayer by M. C. Pendexter. "The Aim of Missions" was presented by Dr. E. B. Stackpole in a very interesting and suggestive essay, which evoked a lively debate. A thoughtful paper on "The Removal of the Time Limit in the Itinerary" was read by W. F. Holmes. He thought, since there was no general demand for its removal, it should be retained, and some provision made for exceptional cases. M. C. Pendexter, W. H. Gowell and M. B. Greenhaigh spoke on: "Can the Enforcement of the Prohibitory Law against the Sale of Intoxicating Liquors be Secured through any Political Party?" The speakers saw no hope of the immediate success of the Prohibition Party, and thought the best thing to do was to attend the primaries and work for the nomination of good men in the other parties.

The evening sermon was preached by A. Hamilton, from Matt. 6: 33.

On Wednesday, J. T. McBean had charge of the prayer service. A vote of thanks was extended to the people for their hospitality and kindness, and to the railroad for reduced rates. A. Hamilton presented a paper on "Tithing, or Proportionate Giving." T. Whiteside and M. K.

ARMSTRONG & McKEE	Pittsburgh.
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DAVIS-CHAMBERS	Pittsburgh.
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ATLANTIC	
BRADLEY	
BROOKLYN	New York.
JEWETT	
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SHIPMAN	Chicago.
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## A Significant Annual Banquet.

THE annual banquet of the executive committee of the Young Men's Christian Association of Massachusetts and Rhode Island was held at the Hotel Brunswick, the evening of Feb. 28, about 200 persons being present. These Associations are banded together under the supervisory direction of an executive committee of twenty-four representative business men residing in the different sections of the two States, of which O. H. Darrell is chairman. There are 69 Associations, with a membership of over 30,000. There are also 19 college associations, three railroad associations and 215 corresponding members in towns where no Association exists. There are 27 buildings in the two States, valued at \$1,740,000. During the past year six new buildings have been secured, valued at over \$350,000. Fully one-tenth of the membership and accumulated possessions of all the Associations of this country are held in Massachusetts and Rhode Island.

The special guests and speakers of the evening were General James A. Beaver, of Pennsylvania, Rev. Dr. Alexander McKenzie, of Cambridge, and Walter C. Douglas, secretary of the Philadelphia Y. M. C. A. Mr. Darrell was the presiding officer of the evening. Rev. C. A. Littlefield said grace at the table. After the supper Mr. Darrell made some introductory and explanatory remarks, defining the work of the supervisory committee. It was no sinecure, but an onerous and responsible position. The expense of supervision cost \$11,000 a year—an amount provided only by the generosity of those interested in the work. As the work enlarged, as it was bound to do each year, the annual expense would increase. To provide for this in the years that are to come, it was proposed to erect a building to cost \$150,000, the rentals of which would largely cover the cost of supervision. Forty-two gentlemen have during the last three years made pledges of \$1,000 each towards this project. It was hoped that a large sum in addition would soon be contributed, and it was expected that before another year the structure would be erected in Park Square, this city.

General Beaver, now a judge of the Superior Court of his State, and who was for four years its Governor, has been for nearly thirty years a member of the State committee of the Y. M. C. A. for Pennsylvania. He was greeted as he rose to speak with hearty and prolonged applause. He is a striking object—lemon of muscular and very practical Christianity. It was the business of the Y. M. C. A., he said, to serve the whole man and make the most of him. The underlying thought in the work is the highest spiritual good of young men, but there are so many steps leading up to this that almost any can be taken for argument. The social question is closely allied to the religious question. Given the sermon on the Mount, the young men of today, the business and social conditions of today, and the inevitable result is the Y. M. C. A. It solves more of the questions of today than any other agency. It may not be distinctively divine, but its forerunner was on the shores of Capernaum when Christ called the eleven around Him. He looked forward to a time when the churches also will minister to the physical, mental and moral wants of their people, as well as the spiritual—a sentiment which drew out warm applause from his hearers. He commended the undertaking to erect a building as an endowment, as a wise and practical business enterprise. Massachusetts and Rhode Island lead in such movements, and he should go back to Pennsylvania to invite and urge his State Association to imitate so noble and judicious an example.

Walter C. Douglas heartily commended the enterprise, and said that the end would soon be attained.

Dr. McKenzie made one of his characteristic addresses, in which he styled the present religious movement among young men and young women as the most remarkable event of the ages.

The gathering was interesting and inspiring. The Y. M. C. A. is a splendid illustration of vital Christianity supported by sensible business principles and management.

Thousands have tested the great building-up power of Hood's Sarsaparilla and have found renewed strength, vigor and vitality in its use.

## Church Register.

## HERALD CALENDAR.

Central Circuit Preachers' Meeting at Milford, March 18.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New Eng. South's, Fall River, Mass.	April 1	Poster	1, Merrill
New York East, New Haven, Conn.	"	"	"
New York, New York City,	"	"	"
New Hampshire, Lawrence, Mass.	"	"	"
Maine, Auburn, Me.	"	"	"
New England, Springfield, Mass.	"	"	"
Vermont, Barre, Vt.	"	"	"
East Maine, Oldtown, Me.	"	"	"
Troy, Gloversville, N. Y.	"	"	"

## POST-OFFICE ADDRESS.

Rev. Gastano Conte, 219 Tremont St.

**HENRY MORGAN MEMORIAL SERVICE.**—Henry Morgan, the founder of Morgan Chapel, was born March 7, 1818, and died March 25, 1884. A service in memory of his life and work will be held at the chapel on Sunday, March 8.

At 10:30 Mr. Morgan's sermon, "Preaching for the Times," will be read by the pastor. This will be followed by a Reminiscence Meeting by former co-laborers, parishioners and friends of Mr. Morgan, led by J. Emory Jones, a former class-leader. At 12 there will be a Sunday-school reunion of former teachers and scholars, with addresses to the school. If possible, Moses W. Merrill, first Sunday-school superintendent, will preside. At 7:30 Miss Rebecca Ernst, former matron of Mr. Morgan, will present a crayon portrait of Mr. Morgan to the chapel. This will be accepted by a representative of the Fraternity of Churches. A short review of the work of the chapel since the death of Mr. Morgan will be read by Miss Elizabeth Emmons. The pastor will speak on the present and future outlook of the work. Old acquaintances, friends and co-laborers with Mr. Morgan are urgently invited to attend these services.

**NOTICE.**—Members of the New Hampshire Annual Conference who intend to bring their wives with them to the next session of the Conference, and any who have made private arrangements for entertainment, will please notify, before March 18.

W. M. HUTCHIN,  
Chairman of Com.

**CENTRAL CIRCUIT PREACHERS' MEETING** at Milford, Tuesday, March 18.

## PROGRAM.

8 A.M. Devotions, Butler; Taxation of Church Property, Wright; Review of Kild's "Social Evolution," Brock; Quiz: The Bible, Martin. 12:30, Dinner. 1:15, Devotions, Jagger; business; Some Considerations, Tompson; 1 Tim. 6: 17-18, Buckingham; Christ in History, Candlin; Quiz: (1) What is Inspiration? Butler, (2) What Claims does the Bible Make for Itself? Peterson, (3) Note the Different Grades of Inspiration, Townsend, (4) To What Extent, if any, is the Bible VERBALLY Inspired? Els, (5) Note the Progressive Element in Bible Revelation, Woods, (6) Would You Say the Bible is or contains the Word of God? Noon, (7) To What Extent is it ONLY Inspired to an Inspired Reader? Jagger, (8) In its Completion could there have been More or Less than sixty-six Books without Injury to its Purpose? Townsend, (9) Is the Bible given to Teach Us how to Go to Heaven, or how the Heavens Go, or Both? Els, (10) Is Higher (not hyper) Criticism Trimming the Lamp or Putting out the Light? Woods, (11) Does Ignorance of Authorship Impair the Value of any of its Books? Butler, (12) Need we Fear Serious Consequences in Admitting the Evidences of the Scriptures? Jagger, (13) May we Expect Future Revelations to be but the Unfolding of what is written rather than Leadings into New Truths? Peterson.

J. CANDLE,  
A. WOODS,  
W. C. TOWNSEND,  
T. C. MARTIN, } Com.

**BUCKSPORT SEMINARY REUNION.**—The Second Annual Reunion and Banquet of the Bucksport Seminary Association will be held at the Parker House, Boston, on Thursday, March 28. Reception from 1 to 7 o'clock, followed by the banquet. After-dinner speeches from some or all of the following: Prof. A. F. Chase, Hon. Edwin Glan, Hon. Thomas H. Sherman, Mr. J. P. Knowlton, Miss A. M. Wilson, Miss M. E. Hodgson and Mr. B. J. Sprague. Misses Louise L. Fernald and Lizzie D. Nash will give instrumental music, and Mr. Hoyt Conary readings. Come yourself, and urge all your Seminary acquaintances to come. We intend to make this the largest and most successful reunion of its kind yet held in Boston. The success of our first reunion warrants us in expecting that not less than 150 will be present upon this occasion. Tickets may be obtained from Mr. Walter D. Buck, 31 State St., Room 28. Please promptly inform him how many you desire.

W. M. CRAWFORD, Cor. Sec.

**SUNDAY SCHOOL CONVENTION** at the Meridian St. M. E. Church, East Boston, Wednesday, March 11, under the direction of the New England Conference Sunday-school Society.

## PROGRAM.

1:30 p. m., Devotional service, Rev. F. Woods; Preparation of the Lesson, Rev. M. T. Whitaker; The Teacher's Responsibility, Rev. W. M. Cassidy; Offering to meet expenses. The New Movement in Sunday-school Work, Bishop J. M. Vincent; Sunday-school Round Table, Rev. Geo. H. Clarke. Supper at 1:30 for 25 cents. 7:30, Song service; Primary and Kindergarten Work, Mr. W. H. Hawley. Address by Rev. J. D. Fickles.

All Sunday-schools in the eastern part of the Conference are invited to be present.

GEORGE H. CLARKE,  
President N. E. Conf. S. S. Society.

**ABOUT THE ITALIANS.**—The sixth in the series of Italian-American socials will be held on Monday evening, March 3, at the hall of the Italian Methodist Church, corner of Hanover and Cross Sts. Our American friends are most cordially invited to come and get acquainted with this very promising Italian work. The pastors are specially requested to give this notice from their pulpits. Bishop Vincent has promised to be present, and we hope to see many of the pastors.

A Festa (American "sale") will be held on the afternoons and evenings of March 25 and 26, to which our American friends are earnestly requested to send contributions of any articles usually sold at church fairs, directing the same to Rev. G. Conte, 21 Cross St.

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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Mrs. WIDELW'S SCOTCH STRAP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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**W. H. M. S.**—A meeting of the auxiliaries of Lynn District W. H. M. S. will be held in St. Paul's Church, Lynn, Thursday, March 13. Sessions at 10 and 8. Reports from auxiliaries are expected at the morning session. Speakers: Prof. Harriette Cooke, of the medical mission, Boston; Mrs. F. T. Pomeroy, of Hyde Park; Mrs. G. M. Smiley, of Ipswich, and others. Miss Lulu E. Seabury, of Lynn, will read. Auxiliaries are requested to send large delegations. Dinner will be served for ten cents a plate. All are cordially invited.

Mrs. LLOYD A. SANBORN, Dist. Sec.

**NEW ENGLAND SOUTHERN CONFERENCE.**—Statistical blanks have been mailed to all members of the Conference and supplies. If any have failed to receive them, please write to the undersigned.

B. D. DYSON.

Niantic, Conn.

**TO COMFORTING FRIENDS.**—The expressions of sympathy for me and my children, in our recent bereavement, have been so numerous that I find it impossible to reply to each one separately. I would, therefore, take this way of saying to all our friends that their words have been much appreciated and very helpful to those who, far from all kindred, have been called upon to bear a great sorrow. But we sorrow not as those who have no hope. I have found the Lord Jesus to be all I have declared Him to be when I have spoken to others who were in sorrow.

Yours sincerely,

J. H. BUCKLEY.

**EVANGELICAL ALLIANCE** will meet on Monday, March 3, at 10 a. m., in Bromfield St. Church. "Answers to Prayer"—speakers: Rev. L. B. Bates, D. D. Free, Alvah Hovey, D. D., Dean George Hodges, Prof. W. H. Ryder, Prof. G. W. Rishell. WILL C. WOOD, Sec.

**HYMN BOOKS WANTED.**—A frontier Methodist Church in northwestern Colorado is in need of hymn-books. Half-worn copies of the M. E. Hymnal will be gratefully acknowledged, if mailed to F. O. BOTLAN, Steamboat Springs, Colorado.

**W. F. M. S.**—The Executive Committee of the W. F. M. S. Branch of the Woman's Foreign Missionary Society will meet in the Committee Room, 28 Bromfield St., Boston, on Wednesday, March 11, at 10 a. m.

Mrs. M. D. BUNN, Rec. Sec.

**REOPENING.**—The reopening service of the M. E. Church at Castine, Me., will occur March 3 and 10. All former pastors and neighboring preachers are cordially invited to the service. U. G. LYONS, Pastor.

**NOTICE.**—Rev. E. M. Taylor, president of the New England Epworth League, will deliver an address to young people at Baker Memorial Church, Upham's Corner, Boston, Thursday evening, March 3. All are heartily invited.

**NEW ENGLAND CONFERENCE.**—Examination of local preachers for deacons' orders will be held in Boston at the Methodist Historical Room, Wesleyan Building, March 23, at 10 o'clock; and in Springfield, at Ashbury Church, April 7, at 10 o'clock. Examination will be in writing. GEO. H. FICKLES, for Com.

## For Sale.

An unusual opportunity is afforded any society that is thinking of building or re-seating a church about \$25.

The Newton M. E. Church have fifty-six pews, chestnut, black walnut trimmed; thirteen gothic arch top stained glass windows, interior (chestnut) finish, and organ which they will sell at a great bargain for immediate removal. Address,

A. S. WEED,

Publisher Zion's Herald, Boston.

## "Help Those Women."

The Training School planned last summer by the World's Women's Christian Union is at work, with excellent results. It has a non-resident class of about fifty. Its resident students, as a "College Settlement," are doing noble service in one of the worst parts of New York city. They carry a meeting in the chapel every evening, a Sunday-school, boys' meetings, girls' meetings, a young woman's club, free kindergarten, etc. So far, Mrs. Willing has borne the main expense of it all. She ought to have help. Anyone who sends money, stamps, house furnishing, food, or clothing for the poor to the value of fifty cents, will receive a copy of the booklet that Mrs. Willing has written upon the life of Dr. Willing, entitled, "A Prince of the Realm," as a token of appreciation of the gift. Address 425 West 23d St., New York city.

## Books Wanted.

A church in the far West needs 75 or 100 singing books for its Sunday-school and additions to the library of the same. Second-hand books will be welcome. If any church in or about Boston has discarded books that will meet this want I shall be glad to hear from it.

H. G. MITCHELL,

Boston University.

You have not read this before!

## The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold, or any similar disease of the respiratory organs, send for HYOMEI, the new and wonderful Australian "Dry-Air" treatment comprised in

Booth's "Hyomei" Pocket Inhaler  
Outfit, by mail, \$1.00.

Your friend would not "pass-it-on" to you unless convinced of its merit. In **ASTHMA** Hyomei gives instant relief, stops the cough, the wheezing and gasping, and makes breathing easy in a few moments time. In **CATARRH** it removes the offensive accumulations, clears the head, removes catarrhal deafness and purifies the breath. It cures **BRONCHITIS** permanently and robs **CROUP** of its terrors.

## HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Oriffin, Ga., July 8, 1895.  
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.  
C. I. STACY, Soc'y Y. M. C. A.

In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe it is for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."

S. H. MORRIS, M.D., 130 Franklin St.

P. S.—You are at liberty to use this as you may deem best.

Pear Christian, Miss.

I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.

Miss MARTHA B. STEWARD, Harrison County.

**HYOMEI** is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

**Pocket Inhaler Outfit, Complete, by Mail, \$1.00**, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

**Hyomed Salin**—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

New York, Feb. 1, 1895.

I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.

HALNEY FITCH, 120-122 Chambers Street.

(Dr. Farrar's reply is given above.)

Greensboro, Ala., Sept. 15, 1895.

Your Hyomei cured me of Catarrh and other remedies failed; will add my name to the "Pass-It-On-Society."

Yours truly,

W. M. SEAY.

New York, Sept. 20, 1895.

I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited.

I want to "pass-it-on."

A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44,

45, 46, Cedar St., New York, February 19, 1895.

Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 124 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 25 or 35 which I have given to personal friends, and have influenced more than twice this number to try them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.

Very truly yours,

J. B. NEWART (Treasurer).

Albany, N. Y., July 3, 1895.

I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.

Mrs. SARAH E. BANTMAN, 350 Clinton Avenue.

## Cures by Inhalation

Consultation and trial treatment free at my office.

R. T. BOOTH, 23 East 20th St., New York.



## Our Book Table.

**Studies of Childhood.** By James Sully, M. A., LL. D. New York: D. Appleton & Co. Price, \$2.50.

The student of the human mind is just finding out that childhood has never been more than partially explored. Our knowledge comes from later memory, which at best is defective. Facts are colored and transformed. A large part of what we call knowledge of childhood is merely the speculation of adult persons. To remedy this defect we are going back to observe the facts about child-life as the only true method of science. The author, an eminent student in this department and a professor in University College, London, has produced here one of the most substantial treatises on the subject to be found in the book market. He begins with the age of imagination, and follows on to the dawn of reason, the use of language, the regulation by law, and the use of the artistic faculty in painting and drawing. The book contains a mass of valuable observations, together with a careful study of their real significance. It is one of the solid books the student of child-life will be sure to examine both for its facts and its suggestions.

**Old Faiths and New Facts.** By William W. Kinsley. New York: D. Appleton & Co. Price, \$1.50.

The old faiths relate to prayer, the divinity of Christ, and the life hereafter; the new facts are such as science furnishes to neutralize, as some hold, the old faiths. The author makes a direct issue with these unbelievers in the essays in this book. The essay on "Science and Prayer" has been published in a separate form and secured a wide reading. "Prayer cannot overcome the laws of nature." The author shows how will checks and balances these laws. The facts are before our eyes. He handles in a masterly way, also, the other two points. Science, he thinks, has done nothing to neutralize our old, and abiding faiths. Man needs to know; but with all his knowledge he must still believe. The great faiths are living forces in humanity, and can never be less so. Mr. Kinsley has given us a helpful book, showing that we not only may, but that we must, believe in spite of ourselves.

**Criminal Sociology.** By Enrico Ferri. New York: D. Appleton & Co. Price, \$1.50.

Enrico Ferri, the author of this volume, is a deputy in the Italian Parliament and a professor of criminal law, a careful observer and an astute thinker. The changes in modern society have given new temptations and greater facilities to crime. Crime breaks out on all sides; the prisons of every land are crowded. Thoughtful men, like Prof. Ferri, are studying the problem and searching for some more effectual remedy, or, what is better, a preventive. The volume is a translation of part of his larger work on "Criminal Sociology." In the three chapters of the book he considers "The Data of Criminal Anthropology," "The Data of Criminal Statistics," and "Practical Reforms."

**The Agnostic Gospel.** By Henry Webster Parker. New York: John B. Alden.

This volume contains a review of Huxley on the Bible, with related essays. Huxley was an eminent scientific student, but he lacked the candor and humility of the master in science. The moment he undertook to be a dictator in the realm of theology, he exhibited his peculiar weakness; he was swayed by his prejudices. His antagonists were, usually men of straw; the smiting them down drew no blood. His agnostic essays hurt Prof. Huxley vastly more than they did Moses or St. Paul. His errors bore in themselves the elements of death, and were destined to perish in due time. Professor Parker, hoping to hasten dissolution, inserted his charge of dynamite. He shatters Huxley's two essays on the Hebrew and the Christian tradition. Following these are some valuable chapters on the unseen and the know-nothing philosophers.

**A Prisoner of Hope.** By Miss E. E. Flagg. Boston: James H. Barie.

"A Prisoner of Hope" is the story of a "shut-in," or invalid, given in the form of a diary. The sketch exhibits the trials, temptations, sorrows and joys of one shut-in. It is well written, and, in spite of the subject, has a sunny side. It is one of the marvels of human life that comfort and inspiration can be extracted from our trials and misfortunes.

**The Story of the Solar System.** Simply told for General Readers. By George F. Chambers, F. R. S. New York: D. Appleton & Co. Price, 60 cents.

In this small volume we have an interesting and reliable story of the solar system for the plain reader. It is issued in Appleton's "Library of Useful Stories." The author gives the results of scientific investigation without the process, and makes the facts clear to the general reader. It is one of the best of our popular treatises on an interesting department of science.

**A Form for Organic Law of the Methodist Episcopal Church.** By Hiram L. Sibley, LL. D. Cincinnati: Cranston & Curtis. Price, 15 cents.

The problem of the constitution of our church seems to be hard to solve. Many persons have written all about it, and no one of them has given a form acceptable to all sides. Meantime, General Conference draws near, when the matter must be reconsidered. The church waits for light. Dr. Warren has contributed a suggestive book; Bishop Merrill has done some conclusive writing on the subject; and now Judge Sibley makes his contribution for the consideration of the church. The Judge sometimes forgets that he is not in a court of law, but it is well to consider the legal side. In this brochure he gives what he thinks ought to be the constitution in three parts: Part first contains the Articles of

Religion; part second, the moral code of the church found in the General Rules; and part third, the government of the church. The changes he suggests are probably greater than will be accepted by the General Conference. Several matters are covered by the constitution which have hitherto been left outside. To these he has drawn attention; in his summary at the end, so that the reader can turn to them for re-examination. His scheme puts the rules of organization into the constitution, makes the episcopacy subject to the General Conference, and enlarges the authority of the General Conference. The criticism of the Judge's plan will, of course, fall on this third part.

**A Princess of the Gutter.** By L. T. Meade. G. F. Putnam's Sons: New York.

East London is the centre of slum life in the great metropolis. This volume contains graphic and lifelike pictures of that section. Martha Mace, the princess, it is claimed, was sketched from "a living original." To the reader the living original is less important than the general truthfulness of the narrative to nature and conditions. This the author has secured; so that as we read we feel sure we are perusing an account of real low life in East London.

**Studies in the Thought World; or, Practical Mind Art.** By Henry Wood. Boston: Lee & Shepard. Price, \$1.50.

The author is an artist in thought and language. He deals with mental science in unusual and attractive ways. His work is both solid and elegant; one reads him for instruction and recreation. Original in thought, he is graphic in the presentation of his thought in language. The volume abounds in suggestion on the various workings and education of the mind. The thoughtful student will find it pleasant reading.

**When Thou Hast Shut Thy Door.** By Amos R. Wells. New York: Fleming H. Revell Co.

This book for the still hour contains a series of sixty-eight brief, suggestive and devout meditations on themes connected with personal piety. The author considers various features, dangers and helps in the Christian life. The work is admirably done, and cannot fail to be helpful to all devout souls who may read.

**A Square Talk to a Young Man about the Inspiration of the Bible.** By H. L. Hastings. Boston: Scriptural Tract Repository.

Mr. Hastings is a Bible man who knows how to sling words so as to hit the giant in the forehead. This little book has had a mighty run into the third million. Raw and half-educated skepticism—the hardest to meet—is here smitten between the eyes by an appeal to facts and common sense. Besides "A Square Talk" on inspiration, the larger half of the volume contains the "facts regarding the preservation and transmission of the writings of the New Testament."

**THE STORY OF THE EARTH IN PAST AGES.** By H. G. Seeley, F. R. S. (New York: D. Appleton & Company. Price, 40 cents.)

The crust of the earth is an immense museum, with the specimens of vegetable and animal life stored securely against flood and fire, as the layers were built up on the sea bottom. Prof. Seeley reads out from these hieroglyphic specimens, or fossils, the prehistoric story of the earth. The record ascends from the lower to the higher forms of life—from the mollusk to man. Though the book contains only the results of scientific investigation, stated in popular form, those results have been arranged by a thoroughly scientific hand, making the work at once reliable and popular. It is a charming volume, both readable and instructive. — **HUMILITY: THE BEAUTY OF HOLINESS.** By Rev. Andrew Murray. (New York: Anson D. F. Randolph & Company. Price, 50 cents.) Mr. Murray has here furnished us with an excellent little treatise on practical divinity. Humility is a cardinal virtue in the Christian system. It is urged upon us as creatures, sinners and saints. Most writers have urged humility because we are sinners; the author directs attention almost exclusively to this virtue as becomes a creature. It is the glory of the creature and the secret of redemption. He studies humility in connection with the life and teaching of Jesus and His disciples. He views the virtue also in connection with sin, holiness, happiness, faith, and the exaltation of a future state. — **SALVATION PAPERS: A Treatise on Personal Salvation as an Experience.** By Rev. S. A. Keen. (Cincinnati: M. W. Knapp. Price, 35 cents.) The lamented Dr. Keen, the author of this little book, was an expert on the subject of salvation. Beautifully and gloriously saved himself, he possessed a rare capacity for explaining, in simple terms and by apt methods, the way to other people. Many were greatly uplifted under his teaching and leading. Light and love were in all his utterances. The substance of the best things he uttered in life is found in this booklet. He takes the reader on, in the process of personal salvation, from repentance and faith in justification to the fullness of grace found in perfect love and the consciousness of full salvation. Though dead, he yet speaks persuasively in the pages of these "Salvation Papers." — **A POT OF DAISIES.** By Ernest Gilmore. (New York: National Temperance and Publication House. Price, 60 cents.) "A Pot of Daisies" is a tender and beautiful temperance story. It tells of the successful efforts of a drunkard's daughter and a Christian Endeavorist to reclaim her father. He was reached through kindness, the "pot of daisies" serving as the instrument. The story is an inspiration to the young to seek some field of usefulness. It is not what we receive that does us good, but what we give out. Every one has a neighbor, a friend, nay, may be, a member of

the family, who can be reached by the right agent. No one need be unemployed. — **BARTIMAEUS AS TAUGHT IN THE SCRIPTURES.** By Rhys R. Lloyd, A. M. (Boston: Congregational Sunday School and Publishing Society. Price, 35 cents.) Prof. Lloyd of the Pacific Theological Seminary has here contributed a work of genuine merit on the question of immersion. Most concerned with the method of study, he does not close without grouping his results; and these results completely invalidate the high claims made by the advocates of immersion. When scrutinized by his philological investigations, their claims astonishingly shrivel and shrink away. — **TWILIGHT STORIES.** By Elizabeth E. Paulke. (Boston: Oliver, Burdett & Company. Price, 35 cents.) This is a dainty little volume of stories for small people. There are twenty-four of them, put into neat form and simple words. — **BIBLE VIEWS OF CREATION.** By Rev. George R. Moore. (Philadelphia: John McMill White & Company. Price, 60 cents.) The author is a literalist; he takes the writers of the Bible to mean just what they say, and not what some human theory has interpreted into their words. The Bible gives some facts, science others. We can come to a true judgment only when all the facts are in. The author takes no theory, but looks at the facts with common sense. The matter of the book is distributed into five parts—the seen and the unseen; the solids and the fluids; life and counter-life; laws and counter-laws; and Bible outlines. Each of these five parts is a step in the order of creation. Simple as is the plan, the book is out of the ordinary course and deserves the thoughtful attention of the reader. — **HOME CLASSES OF THE HOME DEPARTMENT OF THE SUNDAY-SCHOOL.** By M. C. Hazard, Ph. D. (Boston: Congregational Sunday School and Publishing Society. Price, 50 cents.) Not all people can attend Sunday-school and there engage in the study of the International Lessons; but the study is so valuable that efforts have been made to engage the shut-outs in the study. An agent passes around and engages all who can, to study the weekly lesson. This book gives the history, purpose and plan, organization, methods, requisites and difficulties. The Home Department has been adopted by nearly every denomination, and is commended by the International and World's Convention.

**LESSONS IN THE SCHOOL OF PRAYER AS TAUGHT BY THE LORD JESUS CHRIST HIMSELF.** By Arthur T. Pierson. (New York: A. D. F. Randolph & Co. Price, 50 cents.) Dr. Pierson has here given us an admirable practical treatise on prayer. In the introduction the Bible facts are given in metrical form, with the progress in doctrine. Then follow three chapters—closest communion with God; matter, manner and spirit of prayer; and the higher secrets of prayer. The book is at once suggestive and devout. — **THE POCKET HISTORY OF THE PRESIDENTS, AND INFORMATION ABOUT THE UNITED STATES.** By Thomas Rand. (New York: A. D. F. Randolph & Co. Price, 25 cents.) A thumb-nail volume, 2 1/4 inches square. It contains a picture of each President, with a brief biography, and the names of the forty-five States and their population, and other important facts about the country. Brief, but packed with facts.

## Magazines.

—The Westminster Review for February contains twelve solid and valuable contributed articles. E. J. Shriver leads in "An American View of the Venezuelan Dispute;" and is followed by Edward Withy's "Daylight on the Land Question." The danger to society is the large unemployed class; and the writer shows the cause of this want of employment to be land monopoly, which denies the equal right of all to access to the materials and forces supplied by nature. He travels in the line with Henry George. D. F. Hannigan finds something praiseworthy in "Jude the Obscure" by Hardy. He thinks the story natural. Very true; but there is a great deal that is natural we do not wish in stories. Nakedness is man's natural condition, but we do not think it good to lead

naked people out on the street for display. This is what Hardy does in some of his stories. Other articles are "Bimetallism;" "Enduring Characteristics of Macaulay;" "The Real Interest of the Public in International Affairs;" "The Voice of Woman;" "Divorce and Remarriage;" and "Denominational Education." (Leonard Scott Publication Company: New York.)

—Frank Leslie's Popular Monthly is always ahead of time, with a table well spread with fresh and readable articles. Its good-sized page and open type make it a pleasure for young and old. In the March issue sketches of the Lees are continued, and the portrait of "Light-Horse Harry" is given as a frontispiece. "The New South" follows, by Hon. John Y. Foster, and "In Old Virginia" by Kate M. Rowland. "The Sapphire Circle" is a new story by Anna Katharine Green. Of course the editor does not fail to touch anew the memory of Robert Burns. The number has fullness and variety. (Frank Leslie's Publishing House: 42 Bond St., New York.)

## science

Science is "knowing how." The only secret about Scott's Emulsion is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the old-time way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout.

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to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

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More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle.

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BLUMYER BELL CHURCH BELL FOUNDRY CO., CINCINNATI, O. UNLIKE OTHER BELLS, SWEEPER, MORE DURABLE, LOWER PRICE, OUTSTANDING QUALITY. TELL WHY.

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to tatters in a vain attempt to clean them with poor soap. Save your time and health by using

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It makes home brighter.

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## Obituaries.

**Goodson.**—Julia Granbery Goodson was born at the Goodson homestead in Kittery, Me., Nov. 21, 1821, who has been her home and where she died Feb. 1, 1896.

She was converted under Rev. Josiah Hooper, by whom she was baptized and received on probation, Jan. 18, 1852, joining Kittery First Church under his successor, Rev. Nathan A. Soule, Oct. 24 of the same year, and has ever remained an earnest and very active member of the society. She was one of the charter members of Kittery Second Church, having attended the class from which it was formed and of which her father had been the leader for twenty years before the church was organized. An earnest worker, her presence was an inspiration both to the leaders of the social meetings and to all who were present, and her prayers and testimonies were always with the demonstration of the Spirit and of power. She always had hope and zeal for the Master and was chiefly concerned for the advancement of His kingdom and the building up of her church.

For many years she has not been free from sickness in some form, and yet was always present at the services when possible. She was much interested in the young members of the church and especially in the Epworth League, in which meeting on the 16th many grateful testimonies of her helpfulness were given. She has led several of the meetings, which have been profitable to all who were present. The last public work she did for the Master was to lead the devotional meeting of the League on Sunday evening, Dec. 15, 1895. We remember her words then were: "We don't know whom God will call next. O brethren and sisters, go on! go on!" We may take these words as her parting counsel and strive to put them in practice. Her memory will be cherished in the hearts of all who knew her, where the most enduring monuments are erected to all who try to help the world to be better.

She fell asleep in Jesus after having been a great sufferer for several weeks. We mourn our loss, but are looking forward to another meeting, where sorrow and sighing shall flee away and God shall wipe away all tears from our eyes. D. F. FAULKNER.

**Pattee.**—Mrs. Rosamond A. Pattee was born in Enfield, N. H., Nov. 10, 1812, and died at her home in Enfield, Jan. 19, 1896, aged 83 years, 2 months, and 9 days.

She was the daughter of Deacon Isaac Jones, being one of eleven children. Early in life her mind turned upon the things of heaven, which became to her living realities. She then placed herself firmly on the side of right by joining the church.

June 9, 1841, she married James Pattee, who was a widower with four children. They soon found in her a true mother, and knew no difference between her and their own. God gave her two children of her own, one of whom died in infancy, and the other, a much beloved daughter, survives her. She has been her mother's staff and constant companion during her long years of widowhood, for Mr. Pattee died Sept. 28, 1872.

Mrs. Pattee joined the church in Enfield by letter, Oct. 23, 1870. She was quiet and of a retiring disposition, but a willing laborer for her Master. One of her last deeds was to start her daughter off on an errand of love to make merry her pastor's Christmas. She was a great student of the Bible, having read it through in course several times, and often would repeat whole chapters at once. She was a constant attendant at all church services until of late years, when she has been confined at home with acute trouble in the face. Nevertheless, during all this time she had a firm trust in God, and patiently bore all her suffering.

During her last sickness, which was but the running out of life, she had no fear of the end, and many times in prayer she voiced the glory of Christ. She repeated as long as she could her favorite Psalm which she had always said before going to sleep—"The Lord is my Shepherd, I shall not want," etc. Slowly but surely the earthly tabernacle was dissolved, and on the holy Sabbath, just as a neighboring church bell was calling the people to study the Word she loved so well, her spirit took its flight to the realms above. Loved ones laid her away in the grave and deeply mourn their loss. She will be greatly missed in town, village and church.

O. N. TILTON.

**Garside.**—Mrs. Hannah C. Garside, after a brief but painful illness, passed from the earthly to the heavenly home, Jan. 11, 1896, in the 68th year of her age. She was the devoted wife of N. B. Garside, to whom she was married in 1854. She was born in Yorkshire, England, June 14, 1826, and came to America soon after her marriage.

Their first home was in West Medway, Mass., but for the last ten years they had resided in Mittineague, West Springfield, Mass. Early in life she gave her heart to Christ, and was ever loyal in the service of her Lord. She made her home bright and cheerful with a Christlike spirit, ever seeking the happiness and comfort of her husband and children. She loved her home, and, to her, it was the dearest spot on earth. She was to her husband a constant inspiration and help. The main spring of his life is broken, and he keenly mourns his loss, but not as those without hope; for she was ready for the Master's call, and her life will merit the Divine approval. No mother was ever more devoted to the happiness and welfare of her children than was Mrs. Garside. She trained them by word of mouth and by the influence of a Christian life. She loved them, prayed and lived for them.

Her faith and loyalty to Christ were repeatedly tested. The angel of death came and took one after another of her dear children. At first, it was a new-born babe; then a darling little girl nearly two years old; again, a bright boy of fifteen years, and later another boy about twenty years of age; and about two years ago, the only remaining daughter, aged twenty-five, whom the parents had hoped would live to be the comfort of their old age. If a mother's love, which thinketh not of itself, but only of the dear one, was ever manifested in human form, it was in this sainted woman as she watched over, prayed for, and waited upon that precious girl as she slowly but surely faded away beneath the blighting touch of an awful disease. And when all was over, amid her tears, she looked up and said: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!"

She was a woman who made many friends, and the entire community in which she lived and labored will mourn their loss. To say that she was a true Christian woman embracing all else that we might say of her in her relation to the home, the community, and the church of her choice. Her religion was intensely practical. She was glad to be counted among those who, like their Master, go about doing good. No one ever suffered within her reach, if it were possible for her to relieve them. Her love for

Christ and the church was the actuating principle of her life. How often have we noted her spirit of reverence in the house of God and her love for the means of grace. She attended church for no other purpose than to wait upon God in true worship and gain inspiration for better service. The prayer and class-meetings were made richer seasons of helpfulness because of her presence and the part she took in them. She was active in every department of church work, often going beyond her strength. But, as she once expressed it, "It was all for Christ, and toil for the Master is so sweet, and it always pays!"

Her earthly work is done. "She rests from her labor," but her influence will live to bless society and make the world better because she lived in it. She leaves, beside the mourning husband, two sons—John William, of Fitchburg, and Charles Wesley, of Hudson, Mass.

Her funeral was largely attended at the Mittineague Church, Jan. 14. Her pastor, Rev. H. B. King, being ill, the service was in charge of Rev. Jerome Wood, of Greenfield, assisted by Rev. E. S. Best, of Merrick (both former pastors), and Rev. A. M. Spangler, pastor of the Congregational Church, Mittineague. On the following day her body was taken to West Medway, and tenderly laid to rest by the side of the dear ones gone before. J. W.

**Pillsbury.**—William Henry Harrison Pillsbury was born in York County, Maine, July 14, 1840, and finished his earthly career at Fullerton, Nebraska, Jan. 29, 1896, in the 56th year of his age.

He prepared for college at the Maine Wesleyan Seminary, where he was associated in study with Judge C. C. Cole, of the Supreme Court of the District of Columbia, and with Rev. E. R. Thordike, D. D., of the New England Conference, and other noble men. In July, 1862, he enlisted in the 17th Maine Regiment and served as a soldier until the close of the war. He was in several severe battles, including Fredericksburg, Chancellorsville, Gettysburg, Mine Run and the Wilderness. He passed through all these unscathed. In 1865 he entered the Biblical Institute at Concord, N. H., and came with the senior class to Boston in 1867. In 1868 he with five others graduated from the Boston Theological School.

In 1867 Mr. Pillsbury joined the New Hampshire Conference and was stationed at Derry. The following year he was transferred to the Maine Conference and stationed at Kittery Navy Yard. His next station was at Congress St. Church, Portland. About the first of January, 1872, Bishop Ames transferred him from this charge to the Division St. Church in Burlington, Iowa. The situation in this charge was of a character to test those great soul and mental qualities with which his intimate friends knew him to be endowed. For three years, with growing popularity and success, he served this important charge. In October, 1874, he was appointed to Chatham Square, Keokuk; in 1876 to First Church, Ottumwa; in 1879 to First Church, Oskaloosa; in 1882, University Church, Mount Pleasant. He was afterward returned to First Church, Oskaloosa, where soon after entering upon the fourth year of his second term his wife's health became seriously affected, and to change climate for her benefit he transferred to one of the Nebraska Conferences and was stationed at Grand Island. From this charge he went to Fullerton, where he remained until his work was done.

In 1879 Mr. Pillsbury received from Iowa Wesleyan University the degree of Master of Arts, and in 1882 De Pauw University conferred upon him the degree of Doctor in Divinity. Dr. Pillsbury was a most industrious student. He read constantly and widely. Few men were able to master so readily what was read. He was most discriminating as a critic. His library was classic. Bishop Gilbert Haven said of him in 1874 that he had the choicest preacher's library he had ever seen.

While he was devoted to his books and not infrequently much embarrassed by the great diffidence of his nature, he was at the same time a man of great social influence. His manly, sincere, large sympathy and helpful counsels drew to him people of all classes and held to him his friends with immortal cords. He was gentle of nature, tender and helpfully affectionate with his family and friends. His frequent long journeys from his far Western home to the home of his aged mother in Biddeford, Maine, attested his faithfulness to the dear ones of his life.

The Fullerton News says of him: "His death removes a citizen whose place in the esteem of the people cannot easily be filled. His manly, upright, and consistent course throughout his entire life, wherever he has lived, surrounded him with true and loving friends among all classes. He was truly a manly man."

He leaves a wife and seven children—three daughters and four sons.

**Wellcome.**—Mrs. Mary D. Wellcome was born in Gardiner, Maine, August, 1824, and died in Yarmouth, Maine, June, 1896, aged 71 years.

In early life she gave her heart and life to God, and soon after her conversion—so says an intimate friend—she entered into the conscious experience of the blessing of perfect love. Of this experience she was an exemplary witness to the close of her life.

Her marriage to Rev. Isaac C. Wellcome, a minister of the Advent denomination, and a voluminous publisher of their literature, brought Mrs. Wellcome prominently before the people and introduced her into public life.

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where, by pen and voice, she has been a witness for the Master. Her pen, whether in writing biographical sketches, of Christian experience, of the character and habits of the flowers she loved so well, or of secular affairs, was always under the inspiration of her impassioned love for Him who loved her and gave Himself for her. Although most of her contributions were for the religious press—such as ZION'S HERALD, Christian Witness, Guide to Holiness—yet she was a welcome correspondent in many of the family papers of New England, among which was the Portland Transcript. In taking her farewell of the patrons of this last-named paper, she said: "I expect to greet many of you in that beautiful country to which I go. Till then, adieu."

Her call to the ministry was very definite, and for several years she exercised her gifts as Bible reader and exhorter without license; but in 1874, under the advice of her presiding elder, Rev. I. Luce, before whom she preached at a quarterly meeting at Falmouth Foresee, she applied for a local preacher's license, which, after a most thorough examination of her gifts and graces made by the Portland District conference, she was granted, and continued in that relation till the church authorities withdrew their sanction of female preaching. She did not then, however, withhold her public testimony of the salvation of God which she inwardly felt called to preach. Only a year before her death, at the Old Orchard camp-meeting, she gave one of the most lucid testimonies of the leadings of the Holy Spirit in Christian life which it has been my privilege to hear.

During the few months of her extreme suffering she gave full proof of her consciousness of the abiding power of Christ's grace. Her funeral was attended in the Congregational church at Yarmouth by Rev. I. Luce, assisted by the pastor of the church, Rev. Mr. McKinley, both of whom spoke in unmeasured terms of the Christian worth of this true woman and Christian minister. I. L.

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Spring term ends June 15, 1896.

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## Review of the Week.

**Tuesday, February 25.**

- Commissioner Eva Booth takes charge of Salvation Army affairs in New York.
- A colored school commissioner appointed in Baltimore — Rev. F. C. Eggleston.
- Lieut. General Luigi Pelloux appointed commander-in-chief of the Italian forces in Abyssinia.
- Mr. Morgan continues his speech on Cuba in the Senate; the Indian appropriation bill before the House.
- Thousands of gold-seekers camping on the border of the Colville Reserve in the Cascade Range, awaiting the opening of the lands to settlement.
- Secretary Carlisle goes to New York to interest financiers and the Chamber of Commerce in "sound money."
- A revolution in Nicaragua; President Zelaya declares himself dictator.

**Wednesday, February 26.**

- The House Tariff bill killed in the Senate.
- Dr. Jameson arraigned in court; he is cheered by the crowd.
- A big gas flow struck at Iola, Kan.
- The British steamship "Bermuda," on the point of carrying a filibustering expedition to Cuba, seized in New York; Gen. Garcia and 80 Cubans arrested; 40 tons of war material captured.
- Resolutions censuring Ambassador Bayard for his late speeches reported in the House.
- Bishop William Alexander elected Primate of Ireland.
- The Indian and Fur Seal bills pass the House.

**Thursday, February 27.**

- The cruiser "Alert" ordered to Corinto, Nicaragua, to protect American interests endangered by the revolution.
- Samuel Edison, the father of Thomas A. Edison, dies in Ohio at the age of 91; Arsene Houssaye, the French litterateur, dies in Paris; C. K. Tuckerman, ex-minister to Greece from this country, dies in Florence.
- A report that 150 Armenians have been massacred in Marsovan for refusing to accept Islam.
- Gen. Baldissera instead of Gen. Pelloux ordered to command the Italian forces in Africa.
- A second party of Negroes, about three hundred in number, to sail for Liberia.
- The gold reserve reaches \$123,237,119.
- Death, at Bierce, Neb., of Rear Admiral Joseph Fyffe, U. S. N., retired.

**Friday, February 28.**

- Secretary Olney advised that Great Britain will present her side of the Venezuela dispute to our boundary commission.
- Five thousand garment workers strike in Baltimore.
- Manitoba's legislature passes a resolution protesting against Federal interference in the school question.
- The Senate passes the Army appropriation bill and continues debate on the Cuban question; resolutions favoring Cuban recognition introduced in the House.

**Saturday, February 29.**

- Ambassador Bayard to mail to Washington today a copy of the British claims in the Venezuela matter.
- The American schooner "Navarino" searched off Cuba by a Spanish gunboat for deserters.
- Resolutions favoring the belligerency and looking to the independence of the Cuban insurgents, passed by the Senate; the House occupied with the Legislative, Executive and Judicial appropriation bill.
- Comptroller Eckels speaks at the dinner of the Massachusetts Reform Club in this city.
- A gallery railing collapses at Fall River; fifty spectators of a polo game injured, one killed.
- Governor Greenhalge seriously ill at his home in Lowell.
- Intense suffering caused by a hot wave in Australia last month; crops burned up, cattle

died by hundreds, horses dropped dead in the streets.

**Monday, March 2.**

- Spain full of wrath at the action of the U. S. Senate; our consulate at Barcelona attacked.
- Two agents of the Red Cross Society permitted to go to Zeitun to distribute relief.
- The Baltimore & Ohio road in the hands of receivers; President Cowen and Vice President Murray appointed.
- The bark "Clotilde" of Boston searched and watched by Spanish officers while landing coal in Cuba.
- A dense fog in New York bay on Saturday; the Atlas line steamer "Atlas" sunk by "La Bourgogne" of the French line; a Clyde steamer run into and beached; the American liner "New York" goes aground, but gets off.
- The House passes the Arizona School Lands bill over the President's veto.
- An enormous dam bursts near Bristol, Conn., sweeping away bridges and houses; damage \$100,000; no lives lost.
- Death, in Worcester, of Hon. W. W. Rice, formerly a member of Congress.
- The Cuban recognition resolution passed by the House by a vote of 175 to 19.
- The Spanish government takes steps promptly to disavow and make amends to the United States for the outbreak of mob violence at Barcelona.
- Death of Charles Carleton Coffin in Brookline at the age of 73.

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## The Conferences.

(Continued from Page 12.)

repletion. Many of the views shown on the canvas of places which Mr. Goodell visited while in Palestine were new, having recently been sent him from Europe and never before exhibited in this city. His eloquent description of the scenes through which he passed, and the humorous and pathetic incidents of his journey through these "lands of the Bible" make this series of lectures doubly interesting and instructive.

**Boston, Bromfield St.**—Mr. Lou How, a local preacher licensed by this church, a Chinaman, is now at work in Hong Kong, doing faithful service for the Master.

**Boston, Winthrop St.**—This church has just lost one of its oldest members, Mrs. Sophia Haskins. For more than fifty years she has been a Boston Methodist. She lived in the home of Father Taylor, the sailor preacher, and knew Maffei and all the prominent ministers of the early days. Her life was spent largely as a nurse, and a most faithful and devoted attendant she was. Hundreds of homes will bear witness that "Auntie" Haskins has gone. Her extreme age (91 years) and failing health make her departure "far better" for her. For the past year she has been at the Old Ladies' Home in Roxbury, where the funeral services were held, March 2, Revs. E. M. Taylor and F. N. Upham officiating.

**Allston.**—The reports at the last quarterly conference showed a good condition of things. The benevolent collections this year have run ahead of any previous year by some \$150. During the present pastorate of four years the amount of money raised for current expenses, benevolent collections and repairs, has exceeded that of any previous four years by about \$3,000. The net gain in membership is over forty. A Junior League has been organized that is in a flourishing condition; also a W. F. M. S. that has averaged the largest attendance at its meetings of any society on the district, and has paid over one hundred dollars a year for the work of missions. The church has a much better social standing in the community than ever before, and the religious interest is excellent. Rev. C. H. Hanaford is pastor.

**Milbury.**—The church here was reopened, Feb. 27. A lengthy report of the services was received too late for this issue, but will appear next week.

**Webster Square, Worcester.**—Dr. J. H. Mansfield, the presiding elder, has been in town, the quarterly conferences have been held, the pastors invited to return, and reports given of the work of different churches. Rev. W. N. Richardson, whose stay of five years has been full of good work, made his report in rhymed version of forty-six stanzas. The Sunday-school is growing in numbers and the work is prospering. Feb. 21, Mrs. G. W. Jordan gave a "crazy tea"; to the Willing Workers at her residence. A literary program and a conundrum social filled the evening.

**Laurel Hill.**—Feb. 20 was celebrated as Washington's Birthday by the Ladies' Circle. A turkey supper was served, at which 150 sat down. A musical program followed the supper. Every number was encored, and the audience had every reason to be pleased with the evening's entertainment.

**Thomas Street.**—Last Sunday was mission day, and a large congregation gathered to hear a special sermon by the pastor, Rev. Nils Bagle. A generous collection was taken.

**Grace.**—The W. F. M. Society met with Mrs. S. D. Waite, Mrs. F. M. Olin, president of the society, goes to her new home in Connecticut soon, and a large company had gathered to greet her. A beautiful candelabrum was presented to her as a token of the regard in which she has been always held by her associates in the work. Rev. W. J. Thompson made the presentation speech, after which a short literary program was rendered, and a social hour rounded out the evening.

**Boston North District.**

**Lowell, Worthen St.**—Rev. E. T. and Mrs. Curnick were tendered a reception by many en-

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thusiastic friends on the occasion of the tenth anniversary of their marriage, Feb. 20.

**Central Church, Lowell.**—Great spiritual interest prevails in this church at present. All the services are largely attended, and the shouts of the redeemed are heard on every hand. The recent labors of Dr. B. Carradine, of St. Louis, Mo., were blessed of God in the renewing of saints, the recovery of a large number of backsliders, and the conversion of a few sinners. The church is in excellent spiritual condition. All the benevolent collections of the year are taken, and all apportionments are filled, with some running over. A goodly number of accessions both to the probationers' list and church membership have been made during the year. The recent quarterly conference unanimously requested the return of the pastor, Rev. C. M. Hall, for another year of service.

**Newton.**—Sunday, March 1, was a memorable day for this people. Services were held for the last time in the old church, which is to be torn down to make way for the new edifice. The services throughout the day were largely attended. The pastor, Rev. Dillon Bronson, preached in the morning from the text, "It is the last time." Dr. Huntington administered the sacrament of the Lord's Supper, 135 persons partaking. In the evening the crowded church evidenced the great interest of the people. Addresses were delivered by Revs. J. B. Gould, Samuel Jackson, Fayette Nichols and Mr. Edwin W. Gay. Letters were read from Drs. Frederick Woods and J. M. Leonard. Eight persons were received into the church during the day. While the new church is building, services will be held in Elliot Hall.

**Maynard.**—Since the dedication of the new church a few weeks ago, there has been an almost continuous revival. Thirty-six persons have been at the altar. Last Sunday evening six adults bowed in prayer, seeking the Lord. At the last communion the pastor, Rev. I. A. Mesler, received 15 on probation, 3 by letter, and 1 from probation.

**Lowell, Highland Church.**—At the fourth quarterly conference, recently held, a most satisfactory condition of the church was shown. Finances are in firstrate order. The religious interest is good. Dr. Mudge is unanimously requested to return for the third year.

**Boston East District.**

**Maple St., Lynn.**—Miss Louise Manning Hodgkins lectured for the W. F. M. S. auxiliary of this church recently. The fine lecture was highly appreciated by those present.

**Wakefield.**—At the last quarterly conference the return of the pastor, Rev. A. H. Herrick, for a fourth year was unanimously requested.

**Lynn, First Swedish Church.**—Rev. John G. Nelson is pastor of a faithful "little flock" consisting of 22 members and 9 probationers. This church is having a good interest, and conversions are frequent. The removals from the membership make the work somewhat disheartening, but it is most important.

**Ministers' Wives' Association.**—The last meeting of the Conference year was held on Feb. 4, with Mrs. N. T. Whitaker, in the comfortable parsonage of Lynn Common Church. Despite the unpleasant weather a large number gathered to greet one another and to enjoy the genial hospitality of the hostess, Mrs. Knowles, presiding, called upon Mrs. Bates to conduct the devotional part of the meeting. After the Scripture reading Mrs. Staples offered prayer. The reports of the secretary, treasurer and corresponding secretary were offered and approved, several interesting communications being read from those unable to be present. The association then formally accepted the kind invitation of Mrs. Walker, of Faulkner, to meet with her in May.

After adjournment, a most interesting program was carried out under Mrs. Leonard's direction. Mrs. Pillsbury, of Stoneham, rendered a piano solo, and added much to the musical part of the program by her accompaniments to the fine songs by Mrs. Walker and Mrs. Davis. The paper promised by Mrs. Knight was in, no way a repetition of her articles in ZION'S HERALD. It took the form of a most entertaining tale, touching some characters and events of German history brought vividly to mind by her surroundings while in Germany. Mrs. Clarke, of Malden, touched a serious vein with her selection, written by Mrs. Osgood, of Ware, "The Minister's Meditation." Mrs. Walker treated the subject of dress in a bright, suggestive paper, making apt quotations, and declaring outward appearance an expression of inward adornment. The examination of a collection of rare old photographs and daguerotypes concluded the program.

The bountiful lunch was served on china decorated by the hostess herself. The pleasure of the meeting was enhanced by the appearance of new faces, and the gathering was one of the most enjoyable yet held.

ALICE M. TIRRELL, Cor. Sec.

**Springfield District.**

**Ware.**—Rev. A. M. Osgood is asked to return for the fourth year. This year nears its close with all departments in the best condition. Rev. Hugh Montgomery was here Feb. 19 to speak at a union temperance meeting. Dr. and Mrs. S. L. Gracey were greatly enjoyed the 23d,

and rendered good service in presenting the cause of missions and taking the annual offering.

**Westfield.**—Rev. L. H. Dorchester has held four weeks of special meetings. The revival spirit continues, with seekers at nearly every service.

**Monson.**—Rev. W. A. Dunnett, assisted by the Rives Trio, Canadian singers, held three weeks of services here, in the Congregational and Methodist churches. The results have been quickened spiritual life, increased church attendance, and many professed conversions. At the last communion 3 persons were taken into full connection, 7 baptized, and a class of 18 received on probation. The pastor meets this class on Sunday afternoon each week for instruction. This church sustains a great loss in the death of Prof. W. H. Morse, one of the teachers in Monson Academy. Of him Rev. W. H. Marble, his pastor, writes: "He was a thorough teacher, fond of his department, widely read in other lines, and was a faithful and conscientious Christian."

**Holyoke, First Church.**—Rev. W. E. Knox was given special recognition for five years of service at the fourth quarterly conference. A generous set of resolutions were passed.

**Preachers' Meeting.**—Rev. Porter M. Vinton, of Hazardville, Conn., was the essayist, by special request, Feb. 24. His subject was "Renan."

**Social Union.**—A rather small number of Methodists of Springfield and vicinity represented the Connecticut Valley Social Union at Grace Church, Friday evening, Feb. 21. The ladies of Grace Church prepared an excellent collection. Principal W. R. Newhall, of Wesleyan Academy, presided. Dr. E. H. Thorndike offered prayer. The church quartet and Mrs. Burke, of Wilbraham, sang. Senator A. S. Roe, of Worcester, was the guest. Principal Newhall was especially happy in his introductory address, felicitously combining his references to Washington and Wesley. Senator Roe spoke for an hour on a patriotic theme, making some strong statements and drawing some beautiful patriotic lessons from the flag, the public school and the old State House at Boston.

**Gardner.**—At the fourth quarterly conference of the Chestnut St. Church, the pastor, Rev. L. P. Causey, was unanimously desired to return for another year. Towards the church debt \$2,500 has been subscribed. The debt is \$4,000. When it is all paid, the church is promised a deed of the house so long used as a parsonage free of expense to the society, but owned as private property. The pastor took the missionary collection on a stormy Sunday, with forty people in attendance; result, \$241. The Sunday-school will probably pay \$25, giving a total of \$266. Last year \$229 was contributed. All the collections will show an increase. D. F. G.

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